# A DEVOVT EXPOSITION, OF THE HOLIE MASSE.

*VVITH*

An ample declaration of all the RITES & CEREMONIES *belonging to the ſame.*

COMPOSED,

By IOHN HEIGHAM.

The more to mooue all godly people, to the greater veneration of ſo ſublime a Sacrament..

*The ſecond edition, reuiewed and augmented by the Author.*




AT S. OMERS,

With licence of the Superiors.

Anno Dom. 1622.


BIBLIOTHECA BODLEIANA

# THE PREFACE TO THE CATHOLIKE READER.

HEOure causes there were (right courteous Reader) which first mooued mee to explicate vnto thee (according vnto my small capacitie) the mysteries and Ceremonies of the holy Masse. The first was, the incomparable dignitie, and most excellent sublimitie, of this diuine and dreadfull sacrifice: which although it be such, that neither the tongue of man nor Angel, can worthelie magnifie, as it deserueth, yet the verie excellencie of the thing it selfe, inuiteth euerie one, with what praises he can, to set forth, extoll, and celebrate the same.

2 The secõd was, the most singular honor, respect, & reuerence, which the deuout & Catholike people, of al places, of al ages, &

of all callings, the greateſt Doctors themſelues, and moſt learned diuines of all the Worlde Emperours, Kinges, Princes, and Commons, haue euer borne and carried to this Sacrifice: Whoſe example it behoueth euery good and godly man to follow.

3 The third Was, the deepe, mortal, and cankered malice of Wicked heretickes, their moſt execrable blaſphemies, together With manie moſt feareful, vylde, and damnable facts, done and committed by them, in hatred and contempt of this diuine ſacrifice: and What good Chriſtian is there that Will not, to the vttermoſt of his power, defend a treaſure ſo ineſtimable, from the ſauage aſſaults of ſuch Wicked miſcreants?

4 The fourth Was, the great and long Want of a full and perfect expoſition, of this ſo diuine a myſterie in our English tongue, by reaſon that none of our nation haue purpoſele Written of the ſame (for ought that euer I ſaW) theſe fourtie years: Which foure motiues, ſeemed vnto me matter more then ſufficient, to explicate vnto

hee

thee, this vnexplicated secrete, and to vnfolde vnto thee, a mysterie of such maiestie.

5 Of the supereminent dignitie, as also of the great & singular respect, which Catholikes doe beare to this ineffable misterie, I haue amplie treated and discoursed vnto thee, in the third, fourth, fifth, and sixth chapters of this ensuing Treatise. I beseech the infinite mercie and goodnesse of God, that thou mayest receaue aboundant consolation, and edification, for thy paines in perusing of them. But touching the deadly hatred and malice of our aduersaries, or of their blasphemies, and other abuses of this blessed Sacrifice, I haue no where made any mention of them; and would to God there were no cause at all, euer to defile the paper of my Preface, with their execrable enormous and filthie facts.

Now against this most singular Sacrament, pearle of inestimable price, adamant of Angels, rose of our religion, only life, only laurell, only tryumph, only trea-

ſure, onely glorie, onely beautie, and onely crowne of all Chriſtianitie; the hereticks of our age, doe beare ſo rabide a rage, ſo miſchieuous a minde, and ſo ſpiteful a ſpleane, ioyned with ſuch audatious attempts, barbarous abuſes, and inſolent outrages, as neuer the like were heard of before our dayes, yea, and in a maner is incredible, could euer enter into the heart of a Chriſtian.

For ſome rushing violently into the Church, where the Prieſt was celebrating this vnbloodie Sacrifice, ſtamping vnder their filthie feete, the ſacred Hoſt, and ſpilling vpon the ground, the bleſſed blood, vſed the conſecrated challice, inſteed of a piſſe-pot: and hauing compelled the Prieſt to drinke off the piſſe, next preſently hung him vp on high, faſtened and bound with cordes, vnto an image of Chriſt crucified, and then with many shots of gunnes and piſtols, pierced quite through, both the Prieſt and the picture, as witneſſeth Laynay in his Replique Chriſtien. lib. 2. cap. 16.

Another

*Another, seeing the Priest at Masse, to hold vp the sacred Host that it might be adored of the people, tooke vp a dogge by the legges, and helde him ouer his head, shewing him vnto the people, in mockage and contempt of the Priest, and of his sacrifice, Fox Act. and Mon. pag. 1033.*

*Another (as Witnesseth the same Foxe) finding a Priest administring the blessed Sacrament to the people With great deuotion, offended to see them so deuoutly and reuerently vpon their knees, presently pulled out a Whyniard or Wood-knife Which he Wore about him, and very grieuously Wounded the Priest in diuers places, both of his head, arme, and hand, Wherwith he held the holy Challice, full of consecrated Hosts, Which were sprinckled With the blood of the Priest: nor Would haue left him, til he had killed him out-right, if hee had not bene preuēted by the people presēt.*

10 *But least thou (gentle Reader) maist thinke that God, Who is the iust reuenger of all such villanyes, hath permitted these men to escape vnpunished, let this example*

next ensuing satisfie thee, and serue for a warning to all the aduersaries & malitious enemies of the Masse. After that the holy Masse, was by publike proclamation of the late Queene, commãded to surcease in all places of England (by Midsommer day immediatly following) fower men of Douer, in the countie of Kẽt (besids others which assisted at the same actiõ) wẽt into the Church of the same towne, and tooke foorth the copes, vestmẽts, & other Priestly Ornamẽts belonging thereto, giuing forth and boasting abroad, that they would goe fetch the Pope frõ Canterburie. And the verie next day after Midsomer day, these companions came to Canterburie, put on the saide Copes and other Ornaments vpon their backs, and in a Pix (made to reserue the blessed Sacrament of the bodie of our Sauiour Iesus) they put a dogs-turde; and then beginning at S. Georges gate, rode in forme of Procession quite through the Citie, til they came to Westgate; which done, the very same night they posted backe againe to Douer.

11 *One of theſe foure, was Captaine* Roberts, *who preſently after carryed all the Copes, Veſtments, and other ornaments, ouer the ſeaes to* Dunkerke, *where he ſold them. His miſerable and wretched ende was, that there leaping out of one ſmal boate into another, to goe to his ſhip, the boate he was in, ſlipping away, he ſtepped ſhort of the other, and ſo falling into the water, pitched his vnhappie head vpon an Anchor, where he beate out his braines.*

12 *The ſecond, ſhortly after running madde, caſt him ſelfe off, from* Douer Peere *into the ſea, and ſo was drowned.*

13 *The third, dyed of* Iohn Caluins *diſeaſe, that is to ſay, he was eaten vp with lyce, being yet aliue.*

14 *The fourth (who afterwardes became Miniſter of* Maidſtone) *falling grieuouſly ſicke, indured Gods terrible iudgements; for he ſtunck ſo abhominablie, that none (no not his owne wife) could indure to come neere him, ſo that when they gaue him meate to eate, they were forced to put it vpon the ende of a long Pole, and ſo to*

reach it vnto him through a Windowe. For confirmation whereof, there are right credible and worshipful persons yet aliue, who can testifie the same for a certaine trueth.

15 These are some fewe, though not the thousand parte, of the malitious dealings of heretickes against the Masse, and of the most remarkable iudgements of Almightie God against them, for their horrible abuses of the same. O immortal God, what is there in all this diuine and dreadful misterie, which may moue any reasonable man to such height of mallice, furie, mischiefe and manifest madnesse! Doth the sacred Psalmes of thy seruant Dauid (for from them the Masse doth take its beginning) the humble acknowledgement of our humaine frailtie, the asking of mercie for our dailie offences, the song of Angels, pronounced at thy Natiuitie, petitions vnto thee for obtaining of graces, the lecture of thy Prophets, the Gospells of thy Euangelists the Creed of the Apostles, the Sanctus of thy Seraphines, supplications for

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all ſorts of perſons, the Commemoration of thy Paſſion, the prayer of all prayers, both made by thy ſelfe, and taught by thy ſelfe to thy diſciples. And Which is more to be lamented then all the reſt, doth thy precious bodie & blood reallie preſent in this holy ſacrifice, deſerue to be dealt With all, in ſo ſauage a ſort? Surely no, for ſuch demeanors as theſe are moſt ſathanical, nor ſo much as beſeeming any Chriſtians in the World ſaue ouely Caluenists.

16 Thou therefore, ô Lord, Who art the ſole protector of that Which thou thy ſelfe haſt inſtituted, protect thy ſelfe in this bleſſed ſacrifice againſt thy perſecutors. Thou Lord of hoſts, defend thy ſelfe in this holie Hoſt, againſt thine enemies. Permit not, I beſeech thee, thy pretious bodie & blood, any longer to be ſo barbarouſlie abuſed. Reeſtablish the ſame in our Iland, mauger the mallice of thine enemyes. And grant that after fourty years, Wherein thou haſt bene grieued With this Wicked generation, at the laſt this noble ſacrifice may be publickly celebrated by vs,

*to thine euerlasting and perpetual praise.*

17 *And you (religious Fathers and reuerend Priests) to whom is committed the care of this our deuasted vyniard, & who are vnto vs in this our distresse, the sole dispensers of this diuine sacrament, venture still I beseech you (as hetherto you haue done) the losse of your liues, to distribute vnto vs this diuine foode, and to breake vnto vs this celestial bread. For in your handes only it is, to giue vnto men, this heauenly Manna. In your hands onely it is, in this time of dearth, to preserue the liues of your brethren, least they perish by famine.*

18 *And We againe (my Catholike brethren) let vs as boldly aduenture our liues to giue them harbour and entertainement. Imitating herein our noble Patron and Protomartyr of England, blessed S.* Alban, *Who presented himselfe, yea and gaue his owne life, to preserue the life of his Priest* Amphibolus. *Imitating also (in some sort herein) the glorious virgin S.* Catherin *of* Sienna, *Who beating and afflicting her bodie*

bodie ſo ſeuerely that she drew the blood; the deuil appearing vnto her, and perſwading her that it was both foolish & needleſſe deuotion; she made him anſwere, that her Lord and Sauiour had giuen his blood for her, & that she would requite and repay him againe, with blood for blood. Euen ſo, whē either foolish heretickes, or timorous friendes, shall condemne you of follie, for looſing your goods, or expoſing your liues, for to harbour Prieſts, conſider with your ſelues, that you harbour him, who bringeth vnto you, the bodie and blood of Ieſus Chriſt: and, that if you shed your blood, to receaue him who conſecrateth in your houſes the blood of Chriſt, what elſe doe you but render blood for blood, & ſpend your blood for the blood of Chriſt?

19 Comfort your ſelues likewiſe with this conſideration, that when our Lord and Sauiour inſtituted his laſt ſupper, and conſecrated this miſterie, in the houſe of a friende, euen a fewe dayes before, did the traytor Iudas, betray and ſell the ſame moſt innocent blood for thirtie pence. You therefore

therefore, right Honorable and Worshipful of our English nation, which haue bought this holie sacrifice at a hundreth marks: and such as were poore, with the vtter depriuance of all the poore little they had in the world: and further, such as haue not so much money as heretickes haue asked for the price of this sacrifice, nor no worldly goods at all to giue them, and insteede of money, haue layde to pawne their verie carcasses, into sundrie prisons, iayles, and loathsome dungeons, O with what great and vnspeakable reward, will our Lord and Sauiour one daye repay and requite your charitie!

20 Neuer was there any acte in the world so vyle and abhominable, as that of Iudas, to sel to the Iewes for money, the blood of his master: nor neuer can there be amongst Christians any acte more honorable, then to buye with such sommes of money, with such losse of landes and liuings, the blood of Christ. That cursed creature sold the blood of his master, but onely for thirtie pence, and yet how hatefull is he to

all

all the Worlde, as also to heauen? you paye for the same aboue threescore poundes, ô howe gratefull shall you be, both to God and his Angels! Surely this sacrifice cannot be esteemed by you that loue it at any lowe price, sith those that hate it, doe value it vnto you at so heigh a rate: for that thing must needes be pretious, Which both the Marchant doth set so heigh, and the Chapman is cõtented to buy so deare. In a Word, all the sufferings, all the ignomynies, al the iniuries, all the dammages, and all the aetriments Which you shall indure for the defence of this sacrifice, Wil minister matter to all ensueing posteritie of your most noble, and heroical acts: Which though you dye, Will euer liue to future memorie, resound to your owne immortal glorie, and the euerlasting renowne of our English nation.

11 Finallie, for as much as I may haue ust occasion to feare, least I haue offended, for offering to touch, or support With my penne, this sacred Arke, I therefore here from the bottome of my hart, right humbly craue

craue pardō of the blessed Trinitie, the maker of this ineffable mistery, of Iesus Christ reallie present in this mysterie, of all the blessed Angels which assiste at this misterie, of all Catholike Priests the consecrators of this misterie, & of al Catholik people the true worshippers of this ineffable misterie. And in further satisfaction for this my presumption, I am, and euer wil be ready so long as I liue, to cast my selfe vnder the feet of the meaneſt Priest in al the world, and to serue him as his foote stoole, whileſt he celebrateth this sacrifice.

22 And lastly if peraduenture there be any thing cōtained in this Treatise, which in the iudgemēt of the Catholike Church (the onely elected Spouse of Iesus Christ) shal seem cōtrary either to the faith, or good maners of the same Church, I vtterly abiure, damne, condemne, and deteſt the same protesting my selfe to be the man, that with the same handes wherewith I writ it, with the selfe-same handes, to be the first that shal throw the same into the fire.

Thy hearty well willer and moſt affectionate countryman

IOHN HEIGHAM.

# A VVOORD OR *two concerning Ceremonies.*

1 THoſe which make profeſsion of learning, cõmonly and with verie great reaſon doe complaine, that arts and ſciences, haue no greater enemie, then the ignorant man. And euen ſo, wee at this day, may iuſtly complaine & ſay the ſame, that touching the affaires of Religion, we finde no greater enemies and mockers thereof, and principally of the religious rites and Ceremonies belõging to the ſame, then thoſe who are moſt of all ignorant of their ſenſe & meaning.

2 And

2 And whereas we ſee in this our curſed & execrable age, a great number of Chriſtians ſo eaſilie contemne, & ſo impudétly mocke at ſuch godly Ceremonies; ſo if they rightlie vnderſtood the reaſon of them, they would certainly receaue them with ſingular reuerence and deuotion.

3 Now amongſt allthe fiue ſences of nature which God hath giuen vs, two eſpeciallie (to wit, our Eares, & our Eies) are principallie called, *Senſus doctrinæ, aut diſciplinæ.* Sences of doctrine, or diſcipline: that is to ſaye, whereby wee are made capable to receaue inſtructions & diſcipline: For without theſe two, it is impoſsible euer to learne any thing, and by the meanes of theſe two principal ſences

ſences, we come to vnderſtande and learne all maner of ſciences. All the Ceremonies therefore of the Maſſe, are inſtituted by the Church, principally to inſtruct the people by the ſence of Seeing And euen as they who would take away preaching out of the church do as much as if they should ſtop the peoples eares: eué ſo they who would take awaye the Ceremonies out of the Church, doe as much as in them lyeth, to hide, or cleane put out, the peoples eyes.

4. What then may we thinke or ſaye, of the pernitious practiſes of the Arch heretickes of our age? Yea, and howe iuſte occaſion haue thoſe which are of their owne religion (as well as we) to cry out againſt them? For

firſt theſe malitious Maſters, haue quite caſſierde a greate number of godly Ceremonies, frō amōgſt the Chriſtian people, in all cities and countries where-ſo-euer they haue liued. And next, euen of thoſe few which ſtill they retaine, they as vtterly depriue them of their ſenſe and meaning, as if there were not ſo much as any one vſed, in all their religion.

4 But what ſuppoſe you to be, the drift and legierdemaine of theſe deceiuers? Forſooth, becauſe knowing full well, that in our Catholike Ceremonies, there are comprehended and lye hid, ſo manie notable myſteries, they plainely foreſee, that if they ſhould truely explicate and manifeſt vnto the people, the ſenſe & meaning

ning of ſome of their owne, they ſhould preſently giue thē a light, & inflame their hearts with the loue of ours. For which cauſe (as by a ſubtle & craftie deuice) they for the moſt part, either conceale them from them, or ſpeake in cō-tempt and hatred of them.

6 To make this poynte the more apparant; Of howe manie thouſands of them may you aske theſe queſtions, before you ſhall meete with one that can make you aunſwere? For example, aske them, why, to the accomplishmēt of their cōmon ſeruice, the Clarke & Miniſter muſt be clad in white, rather then in black, blew, or yellow, or in a coate, or garment of any other collour? Aske thē, why in ſaying the ſame ſeruice, the

leſſon

leſſon is read out of the olde teſta-
ment, and not out of the new? &
why not all ſcripture out of the
olde, or all out of the new? Aske
them why the olde teſtament is
read before the newe: & why not
the newe before the old, ſeeing it
is of farre greater dignitie as thē-
ſelues doe freelie confeſſe? Aske
them, why they kneele at the ſay-
ing of the Lords prayer, and riſe
vp at the Creede, rather then riſe
vp at the Lords prayer, & kneele
downe at the Creed, Aske them,
why they ſet the Fonte neere the
Church doore, and the Commu-
nion table within the Chancell:
& why not as wel thé Cōmunion
table at the Church doore, and the
Font within the Chancel? I omit
for breuities ſake, the churching
of

of women. The marrying with a ring. Goodfathers and Godmothers in the Sacrament of Baptiſme. The confirmation of childrē, &c. All which, with a hundred more which I might name, the Proteſtant Cleargie doe ſtill retaine, whereof the people no more vnderſtande the meaning, then the man in the Moone.

6 Now therefore, for as much as all Ceremonies (vſed for the better, & more ſolemne ſetting foorth of the deuine ſeruice) are of one of theſe two ſorts, that is to ſay, either Commoditatiue, or Significatiue, it followeth, that to weare a white Surpleſſe, rather then a blacke, or to reade for the firſt Leſſon, rather parte of the old Teſtament then of the newe: or

to

to ſet the Fonte at the Church doore, rather then within the Chancel (or in the bottome of the Bel-frie) are nothing Commoditatiue, neither to the Prieſt, nor yet to the people; ergo they are Significatiue, that is to ſaye, ſignifying ſome ſpeciall myſterie, wherein the Chriſtian people, ought to be inſtructed.

8 The holie Ceremonies therefore of our Religion, if they were explicated vnto thee, gentle Reader (if thou be a Proteſtant) as they are vnto Catholiques, they would aſſuredly yeelde thee moſt ſingular comfort; wherein I will report me to thine owne experience, after thou ſhalt haue firſt peruſed, the explication onely of theſe which appertaine to the holy

Maſſe

Maſſe (whereof thou haſt here ſet downe, euerie word, ſentence, and ſillable that is in the ſame.) Nothing doubting, but that in the ende, thou thy ſelfe, wilt freely confeſſe, that the hearers and beholders of the holy Maſſe, enioye, and receaue, a moſt incredible comfort, by occaſion of the Ceremonies which are handled therein: which thou being a Proteſtant, canſt neuer enioy, by aſſiſting or being preſent, at thy morning prayer. Trye, and then truſt, and ſo farewell.



## CHAP. I.

### *Of the Etymologie, Deriuation, and Signification, of the word* Masse: *and from what tongue the same was first deriued.*

TO proceede orderly, in the exposition of the holie Sacrifice of the Masse: it is conuenient that we begin at the Etymologie, or signification of the word.

First therefore it is very probable, that the word Masse, is neither Greeke nor Latine, but pure Hebrew; the Apostes who were of the Hebrew Nation, hauing promulgated the same in that language, and named it *Missah*, drawen and taken of this Hebrew worde, *Mas*, which signifieth Oblation, Taxe, or Tribute; as is manifestly to be gathered out of Deut. 16 and 20. and 3 Reg. 8. and Esay 13. And in many places of holy Scripture, it signifieth the Sacrifices, and Oblations, of the

old Lawe, made of Lambs, Oxen, Turtles, Pigeons and the like Num. 6. Iudg. 6. Ezech, 45. &c. For which cause the Catholike Church, doeth most willingly retaine this name, as finding none other more conueniēt and proper, to signifie this most excellent Oblation and Sacrifice, representing that other, which was the Taxe or Tribute, paide by Iesus Christ, vnto God his Father, for the price and ransome of our redemption.

2 Others will haue it to be of the Latine word, *Missa, sent*, because in the Masse, principally we sende vp our prayers and oblations to almightie God, Hug. Vict l. 2. de Sacram p. 9. cap. 14. which some explicat in this maner: that this Hoste was first sent by God the Father, when he sent vs his onely Sonne, to be incarnate, and to take flesh in the wombe of the B. Virgin Marie, and afterwardes to offer vp that bloodie Sacrifice vpon the Altar of the Crosse, for our Redemption; in remembrance whereof, this Sacrifice is celebrated, and is by vs againe, sent and presented to the eternal Father, for as much as wee daily offer it vp to his diuine Maiestie Innocent 3. lib 3. de Sacrificio Missæ, cap. 12. & Bon op. de misterio Missæ.

3 Againe, others thinke it to be so called of disinissing the people, and so to signifie the same that *Missio*, which signifieth a sending away, or dismission. as Bellar. lib 1 de

Missa,

Missa. But howsoeuer this be, and whether the word be Hebrew, Greeke, or Latine, or whether it be contained in the new Testament, or in the olde: it is sufficient for vs, that in the Scripture is expressed, that which this worde most truely signifyeth. As in the like case and difficultie, S. Aug. told the Arrian heretike Pascentius, Epist. 194. that he was not to grounde his disputation, vpon the bare word *Homusion*, which the Catholikes onely vsed, thereby to giue to vnderstand, that God the Sonne was consubstantiall, with God the Father, but that he should argue against that which it signifyed And the like may be said of many other tearmes still retained by Catholikes, as Trinitie, Humanitie, Person, Incarnation, Transubstantiation, and the like.

## CHAP. II.

### *Of the diuers parts of the Masse: and by whom the holy Masse was first ordayned.*

THE holy and dreadfull Sacrifice of the Masse, hath two essential parts. The one is. Consecration: the other is, the Receauing of the Priest, or Communion. Touching these two principall and essentiall parts of the holye Masse, it is most certaine, by the Euangeliste-

ſelues, Matt. 16. Marc. 14. Luc. 21. and likewiſe by S. Paule 1. Cor. 11. that they were inſtituted by Ieſus Chriſt himſelfe, and by no other, neither man nor Angell: our Sauiour contenting himſelfe, to inſtitute ſo much as was of the nature, neceſsitie and eſſence of the thing, leauing other ceremonies and rites requiſite to celebrate the ſame, to the iudgement and prudence of his Apoſtles and of their ſucceſſors, to whom he committed the care of his Church, and of all his faithfull and Chriſtian flocke: In which reſpect, hee ſaid vnto his diſciples: *Yet many things I haue to ſay to you, but you cannot beare them now: but when he, the Spirit of trueth commethe, he ſhall tea h you all trueth: and the things that are to come, he ſhal ſhew you* Ioh. 16. 12.

2 We ſee the like alſo performed in other points of our Religion, as when our Lord ordained that we ſhould faſt, he contented him ſelfe to inſtitute only, ſo much as was of the eſſence of the thing, ſaying, *Ieiunate*, Faſt yee. Mat 17. preſcribing neither how, when, nor how oft, his holie pleaſure was to haue it performed: but left all thoſe circumſtances to be ordered and accommodated, according to the care and diſcretion of his diſciples. The like he did and performed, concerning prayer, willing, & ordaining that men ſhould praye, ſaying: *Orate*, Praye yee. Marc 13. and Luc. 18. and added thereto, this worde,

*ſem-*

*ſemper*, euer: but that *euer*, I feare me by many, would be turned into *neuer*, if his ſpouſe the Catholike Church, had not decreed, and ſtreightly commanded and preſcribed the time, the place, the Ceremonies, and the manner howe the ſame ſhould be accompliſhed.

3 Hence therefore it is, that we affirme & ſay with very good reaſon, the holy Maſſe to haue bene inſtituted and ordained by our Lord himſelfe, for as much as hee inſtituted and ordained the moſt eſſential and principal parts thereof, to wit, Conſecration and Communion, referring the Ceremonies, and other circumſtances, to the care and diſcretion of his Apoſtles, and their ſucceſſors: who in this behalfe, haue taken ſuch order, as might beſt reduce his death and paſſion, into our memories, according to that which he commanded, that ſo oft as they ſhould doe it, they ſhould doe it in remembrance of him. But of all this, wee ſhall ſpeake hereafter more at large.

4 Nowe, in a worde I may ſaye, that theſe Ceremonies, or additions, may bee reduced to theſe heades, to witte, to giuing of Thankes, Confeſsion of ſinnes, Prayer, Doctrine, Profeſsion of faith, and and ſuch other parts of our deuotion: which albeit they be no eſſential parts of this holy Sacrifice, yet are they very requiſite & conuenient

uenient to induce vs, the more to reuerence and contemplate, the Maieſtie and excellencie of ſo great a myſterie, to ſtir vp & mooue our hearts, being preſent at the ſame, and to prepare and diſpoſe our ſelues, before wee come to receaue ſo great a Sacrament. For which cauſe, we ought to holde for very laudable, theſe other parts of the holy Maſſe, annexed to the former, all tending to the greater ornament, reuerence, and maieſtie of ſo ineffable a myſterie.

## CHAP. III.

### *Of the excellencie and dignitie of the holy Maſſe: and of the great Worthines of the things, that are handled therein.*

AMongſt all the things that giue teſtimonie of the ſweetnes, benignitie, and loue of God towards man, one of the chiefe and principal, is, this moſt diuine, and moſt excellent Sacrament of all Sacraments. The which, becauſe of the great and ſuper-aboundant grace, which it containeth, is therefore worthelie called Euchariſt, or good grace. For this moſt ſacred and holy action, is of it ſelfe, and by it ſelfe, both a Sacrament, and Sacrifice; and that the moſt noble, diuine, and moſt

most worthy that euer was offered, nor can there possibilie be a greater, it being no other then the onely, true, and eternal Sonne of God himselfe.

2 To prefigure vnto vs the dignitie of this Sacrifice, our Lord in the olde Testament, would, that the Priest entring into the Sanctuarie, should be attyred with most rich and pretious ornaments: and those most costly and artificiall wrought: to the ende, that the people seeing him to enter so venerablie, should know the greatnes of God, to whom he went to speake, and to render due honour.

3 In like manner, the riches and diuers Ornaments, the magnificent Churches, the Altars so sumptuously adorned, the great nũber of lights, & al other ceremonies which the Catholike Church doth now vse in celebrating this Sacrifice, were ordained to this ende, to declare the greatnes, sanctitie, & vertue of this misterie. For euen as he who entring into a great Pallace, seeing the walles of the chambers hung with Arras, or Tapestry, commeth to know the greatnesse, the noblenes, and the riches of the Personage that dwelleth therein (for as much as poore folks, or people of meane estate, cannot be fitted with such costly furniture:) euen so, & no otherwise happeneth it vnto him, who entreth into the Church, and seeth Masse to be cele-

brated with ſuch curious ornaments: for as much as wiſe and vertuous men would neuer be at ſo great expences, nor euer labour ſo much for the performance thereof, if they knew not fulwell, this worke to be the greateſt, that poſsiblie a man can practiſe in the world.

4 An other thing, which doth moſt ſingularlie demonſtrate vnto vs the dignitie of this Sacrifice, is, that it is a perfect Epitome, or abridgement, of all the workes of Almightie God, and of the whole olde and new Teſtament, compriſing brieflie and ſummarily, all that which is contained therein, The Trinitie, Vnitie, Eternitie, Omnipotencie, Glorie, Maieſtie, Infinitie, and Excellencie, of Almightie God The creation of Heauen, Earth, Angels, Men, and of all Creatures. The Incarnation, Natiuitie, Preaching, Miracles, Life, Death, Paſsion, Reſurrection, and Aſſention of our Sauiour Ieſus: and conſequently, our Redemption, Vocation, Iuſtification, Sanctification, and Glorification, together, with what ſoeuer elſe concerneth the glorie of God, or ſaluation of man.

## CHAP. IIII.

### *Of the great Worthineße of Prieſtes, who offer this Holy Sacrifice.*

THis Sacrifice being ſo excellent a thing, as hath before bene ſhewed; it was conuenient, that the diuine Maieſtie of Almightie God, ſhould ordaine in his Church, an order of men, which ſhould be aboue others, who ſhould both conſecrate, and offer the ſame: which thing, he performed in his laſt ſupper, inſtituting the order of Prieſthood, vnto which, hee gaue power and authoritie, to conſecrate, receaue, and diſtribute to others, his moſt pretious Bodie and Blood, veiled vnder the formes, of bread and wine.

2 By which, it is moſt manifeſt, that the Maſſe, is a worke, the moſt great, the moſt worthie, and moſt excellent, that poſsiblie a man can vndertake or enterpriſe, ſeeing the Prieſt, who ſayeth it, excelleth in dignitie, all the Kings, Emperours, and Prieſts, either of the writtē law, or of the law of nature. And furthermo e, he ſurpaſſeth in this power, the Patriarkes, the Prophets, yea, and the Angels themſelues, who neither can conſecrate, receaue, nor diſtribute to others, the Bodie, of our bleſſed Sauiour:

where

whereas the Prieſt hauing conſecrated it, holdeth it in his hands, receaueth it, keepeth it, and impartieth it to others.

3 Rightlie therefore doe wee ſaie, that this noble dignitie of Prieſthood, can with no pompe, eloquencie, or ornament of wordes, be ſufficientlie extolled. For it ſurmounteth and ſurpaſſeth the tongue of the moſt ſubtile Philoſophers, yea the top and height of all excellencie of euery creature. If you compare it to the glorie of Kings, or to the ſplendor of Princes Diadeams, theſe are as farre inferiour thereto, as if wee ſhould compare the bateſt lead, to the pureſt and fineſt gold that is.

4 But what neede I ſtand vpon earthly cõpariſons, when the celeſtiall citizens, the Angels themſelues dare not aſpire to Prieſtlie authoritie. For to which of the Angels, hath God at any time ſaid? *whoſe ſinnes you ſhall forgiue, they are forgiuen them: and whoſe you ſhall retaine they are retained.* Io. 20. yea, which is much more: *Doe this for the commemoration of me.* Cor. 11, 24. In a word, they admire and tremble to beholde, that which the Prieſte may boldly touch, handle, and deuide in pieces, as being warranted by Chriſt himſelf.

5 But to paſſe yet further from the Hierarchies of Angels, and to come to the Ladie of Angels, and Queene of all the worlde, euen ſhee, I ſaie, albeit ſhee farre ſurpaſſed

all

all creatures, in the plenitude and abundance of heauenly grace, yet euen ſhee her ſelfe, alſo giueth place to the orders and Hierarchies of the militant Church. For hauing all other honor, giuen vnto her by her Sonne in the higheſt degree, yet ſhe attained not to this dignitie of conſecrating or offering this dreadfull Sacrifice. True it is, that ſhee in pronouncing eight humble words. *Ecce ancilla, &c.* once onely, corporallie conceaued the Sonne of God, the Sauiour and Redeemer of all the world. But Prieſts as his inſtruments, are daily the cauſe that the ſelfe-ſame Sonne of God, and of the Virgin, is truelie and reallie preſent in the Bleſſed Sacrament.

6 The heigh King of Heauen, being incarnate in our bleſſed Ladie, ſhee brought foorth to the world, a Sauiour, mortall and paſſible: the Prieſtes offer to God, and giue to men the very ſame Sauiour, now impaſſible and moſt glorious. Shee gaue ſucke to the new borne babe with hir virginal breaſts, handled him with hir hands, bare him in hir armes, and performed ſuch other ſeruiceable offices to Chriſts litle members. Theſe Prieſts receaue him with their mouthes, carrie him, and giue him in meate to others; who is the bread and food of Angels. O venerable ſanctitie of holie hands! O high and happie dignitie! O great and only wonder of the world!

7 Nor

6 Nor any of theſe compariſons, either arrogant, or hyperbolicall, but true and iuſtifiable, in all proprietie & rigour of ſpeech. For as in al rigour of ſpeech, it muſt of neceſſitie be confeſſed, that God is far aboue his Creatures, the ſoule, much more noble then the bodie, & ſpirituall things more excellent then temporall: ſo in all rigour of ſpeech, it muſt needes be granted, Prieſtlie dignitie to be the heigheſt dignitie, and degree of this life, for as much as it is immediatly exerciſed about the honour of God, and adminiſtration of diuine and ſpiritual affaires: whereas the dignitie of Princes (though in their ranck, moſt to be reſpected) yet their functions and affaires, are chieflie touching temporal things.

## CHAP. V.

### *Of the ende, for the which Maſſe is ſaid or heard. And of the great deuotion and attention, where with the Prieſt is to celebrate the ſame.*

THE end, for which the Maſſe is to be ſaid or heard, is moſt heigh and excellent: yea, ſo heigh, that a heigher or greater cannot poſsible be inuented or imagined. The chiefe & principal end, is only one the other

are

arediuers. The first is, the honour of God, who being the last and finall ende of all things, of good right, willeth and ordaineth, that all things, be done and referred, to his honour.

2 The better to vnderstand this point, it is to be noted, that Sacrifice is, an acte of worship, adoration, or honour, the which is due onely to God, with paine of death to all those who shall attribute the same to any other. *Sacrificium Dijs erudicabitur, nisi Domino soli. Exod.* 22. Hee that shall sacrifice to gods, but onely to our Lord, shall be rooted out. The Masse therefore is, and ought to be both said and heard, chiefly to honour God, by, and with so diuine a Sacrifice.

3 The other endes, are diuers, for the which the same may either be said, or heard. As for the preseruation, of the vniuersall Church: the propagation of the Catholike Religion: for the Popes holines: for all Bishops, Pastors, and religious Persons, for peace and concord, amongst Christian Princes, for our parents, friends, and benefactors, for thanksgiuing to God for all his benefites, for the preseruation of the fruits of the earth, and for our temporal substance, and generally for all manner of necessities, either of soule or bodie.

4 In saying of Masse, there is required of the Priests parte, a singular attention and deuotion:

uotion: be it either in regarde of the thinge that is offered, or in regard of him to whom the ſame is offered, which is almighty God himſelfe, who is *Rex regum, & Dominus Dominantium, King of Kings, and Lord of Lords.* Before his preſence, euen the heigheſt powers of Heauen do ſhake and tremble.

5 This S. Chriſoſtome, ſeriouſly pondering and weighing with himſelfe, ſaith: He who is a Legate to treate for a whole Cittie, what ſpeake I of a Cittie? yea of the whole world, and is an interceſſor to almightie God, that he may become propitious vnto all men, not onely to the liuing, but alſo to the dead, what manner of man I praye you ought he to be? Truely I cannot thinke the confidence of Moyſes or Elyas, to be ſufficient to diſpatch ſuch an embaſſage or ſupplication lib. 6. de Sacerdotio, And againe, in the ſame place, he further ſaith: what hands ought they to bee, that doe adminiſter it? what the tongue that pronounceth ſuch deuine wordes? How pure and cleane, ought that ſoule to be, that doth receaue ſo worthy a Lord? Thus S. Chriſoſt.

6 For further proofe and confirmation hereof the holy Scripture recounteth a fearefull example, of the two children of Helie the Prieſt, who were puniſhed by death for that they did not performe the office of Prieſthood, duely as they ought: what then may we thinke, ſhall be the puniſhment of ſuch

such Priests, as should now approach vnworthely to the Altar of our Lord?

7 It is written of S. Marke the Euangelist, that hee had so great reuerence of this holy Sacrifice, and so greatly feared his owne insufficiēcy, that he cut off his owne thombe, to the end he might be vncapable, and vnfit to be made a Priest, which yet was afterwardes restored vnto him by miracle, as is to be read Canon si quis à med dist. 55.

8 It is also testifyed, of the glorious Father S. Francis, that being onely a Deacon, & purposing to be made Priest, one appeared vnto him, houlding in his hand a viall of water, of most admirable cleannes, and said vnto him: Francis, seest thou this water? And he blessed Father hauing answered, that he did. He further added. He that will be a Priest, must be like vnto this in purity: which words strooke into the Holie man such a deepe impression and such a feare and respect, of that sacred function, that he neuer afterwardes would permit himselfe to be made a Priest.

CHAP.

## CHAP. V.

### *Of the attention and deuotion of the assistants. And how the same may be obtained by hearing of Masse.*

FOr as much as vpon all festiual dayes, a man must either saie Masse, or at the least, heare Masse, by the expresse commandement of the Church: it is great reason, that this worke, should be well and orderly performed, according as is conuenient, and as the weight and importance of the thing it selfe requireth.

First then, we must procure to haue an ardent and inflamed desire to heare the same with fruite, and with the greatest attention that possible we may: which desire ought to be accompanied, with a liuely faith, of the presence of Iesus Christ our Sauiour, who with such exceeding loue, vouchsafeth to come to visite vs.

2 Secondly, it will helpe verie much, to thinke vpon the wonderful greatnes and dignitie, of this most holy Sacrifice, whereof I haue spoken a little before.

3 Thirdly, to remember our owne vilenes and abiectnes, reputing our selues most vnworthie, to be present at so excellent and diuine a mysterie, in the presence whereof, the verie Angels doe humble and bowe downe them

themselues with moste diuine reuerence: wherefore, with farre greater reason ought a wretched sinner to doe the same, and after the example of the Publican holding downe his head for shame, to knocke his breast, saying: *Deus propitius esto mihi peccatori.* God be merciful to me a sinner.

4 Fourthly, it is also requisite, that a man goe to Masse, out of mortal sinne, for as much as this greatly hindereth, both deuotion and due attentiō, as also the fruit which he might otherwise draw from the same. Yet, if a man be fallen into any great sinne, he ought not therefore to leaue to heare Masse: for albeit it serue him not then to merite eternall life, yet it serueth him neuertheles, to satisfie the commandement of the Church, which is, to heare Masse on the festiual dayes: which if he performe not, he doth adde another mortall sinne to his former.

5 Fistly, that our end, or intention be right: which is, that we purpose to do that which our holy mother the Church doeth, who in the Sacrifice of the Masse, maketh an offring and present, to the eternall Father, of his only Sonne, of his most holie Passion, and of his merits, in satisfaction of the sinnes of hir children. Whereupon we ought to accompany and ioyne our desires with those of the Priest, and to beseech the diuine Maiestie, that it would please him to heare vs, and that he

he would mercifully pardon both our owne offences, and thoſe of our nieghbours, and that hee would gratiouſlie aſſiſt vs in all our neceſſities, and that in the vertue of this moſt holie Sacrifice.

6 Sixtlie, to endeauour to conceaue within our ſelues, a holy feare, and a wonderfull reuerence, conſidering that we are preſent in a place that is holie, and ſpecially dedicated to the ſeruice of God: remembring howe God commaunded Moyſes to put off his ſhooes, for reuerence of the place whereon he ſtood. Deut.

7 Seauenthly, beſides the ſanctitie and holines of the place, we ought to conſider, the preſence of our Lord, and Sauiour himſelfe, who at that time, cauſeth his bleſſings and graces to raine downe in great plentie and aboundance vpon all thoſe, who are here preſent, with pure, vnfained, and profounde deuotion.

8 Eightly, whē we ſee the Prieſt comming towardes the Altar, wee ought to lift vp our eyes (eſpecially thoſe of our vnderſtanding) to heauen, and to imagine, that wee ſee deſcend, as by Iacobs ladder, a multitude of Angels, who come to preſent themſelues at this moſt holy Sacrifice. & with their preſence to honour it, in ſuch wiſe, that all the Church is filled with Angels, which buſie themſelues here, and there amongſt the people, inciting them

them all to modeſtie, deuotion, and reuerent behauiour in the preſence of this moſt holy and dreadfull Sacrament.

9 Ninthly, the great and louing deſire, that our Sauiour himſelfe hath to come vnto vs, and therefore, to lift vp a new our eyes to Heauen, and with a liuely faith, to behold the Sonne of God, ſitting at the right hand of his Father, being readie and prepared, to be preſent (ſo ſoone as the wordes of conſecration ſhall be pronounced) in the handes of the Prieſt, in the ſacred Hoſte, and with a longing deſire, waiting and attending (in ſome ſorte) the time and oportunitie to come vnto vs.

10 Tenthly, conſider the cauſe, and ende of our Sauiours comming, & ſo contemplate the greatnes of him that commeth, who is infinite. The ende for which he commeth, which is, to be offered vp for vs, to his heauenly Father. Whether he commeth, into earth (the place and habitation of beaſts.) The maner wherein he commeth, hidden vnder the formes of bread and wine.

Finallie, to maintaine the honor of this holy Sacrifice againſt all enemies, and to vſe the ſame aright as wee ought to doe, we muſt euery day aſſiſt thereat, without diſtraction of ſpirit, in ſilence and decent compoſition, and be perſwaded this to be the principall & chiefeſt of all our actions, and which deſerueth, that we dedicate vnto it the beſt and moſt

most conuenient hower of the morning. And in so doing, our merciful Lord will doubtlesly sende downe his blessing vpon vs, in great aboundance, and the better, prosper all our affaires and busines, in the day following.

## CHAP. VI.

### *Of the fruite and profite which commeth, and is reaped, by hearing of Masse.*

THE fruites, which a man may gather by hearing of Masse are great, and many in number.

1 The first is, that a man is admitted vnto the inwarde familiarity of our Lord Iesus Christ, and to be neare to his person, as his secretarie, or chamberlaine, where he both heareth and seeth, so many diuine secrets: which places and roomes in the courts of earthlie Princes, are so much sought after, euen by the greatest Lords and Nobles of this world, and are so heighly esteemed, that oftentimes they are cõtent to serue their whole life for them, without any recompence at all in the ende: whereas our Lord Iesus Christ, the King of Heauen and Earth, doeth neuer (vnlesse he be forsaken) forsake him who hath done him seruice, nor leaueth him without reward and recompence.

2 Se-

2 Secondly, he who is present at Masse, doth participate, so much the more of this diuine Sacrifice, for as much as in the same, more particuler prayer is made for him, then for the absent; the Priest saying, *Et pro omnibus circumstantibus.* And for all that are standing about. He profiteth also more by the attentiō and deuotion, caused by the real presence of our Lord Iesus Christ: euen as the Sun doth more heate the cuntries neere vnto it, then those that are further from it: and the fire doth more warme those that approach vnto it, then those that stand a far off from it. And hence it was, that the Apostles receaued so manie graces and priuiledges, because they were continually in the presence of our Lord Iesus Christ. S. Chrisostome also saith, that grace is infused into sundrie persons in the presence of the bodie of Iesus Christ.

3 Thirdly, in hearing of Masse deuoutly, wee receaue pardon of our veniall sinnes, & obtaine remission (at the least in part) of the temporall paine, which remaineth after the fault or guilt of our sinnes is forgiuen vs, and for the which a man is to endure, either in this life, or in Purgatorie: which is truely a most wounderful benefite, seeing that the verie least paine in Purgatorie, is greater then all the paines, of this world together. Insomuch that S. Anselme; doubteth not to affirme, that one Masse, heard by vs with deuotion

deuotion in this life, is of greater value, then a thouſand ſaid for vs by others, after our departure.

4 Fourthly, in hearing of Maſſe deuoutly, a man diſpoſeth himſelfe, to receaue, pardon of his mortal ſinnes: for as much as he hath occaſion by the memorie, of the Paſſion of Ieſus Chriſt; and of his great loue and benefites, and of this ſacrifice, offered vp for our ſinnes, and with the reall preſence of Ieſus Chriſt, to haue repentance, and to be mooued to contrition for them.

5 Fiftly, it doth bring vs encreaſe of grace, to reſiſt all our euill paſſions, and to vanquiſh all ſorts of temptations: wherefore well is he that may heare it daily. S. Hier. lib. 1. in Ioan. S. Aug. cont. Petli. 4. cap. 10.

6 Sixtly, it is a ſtrong, and aſſured buckler againſt all euill ſpirits, and a ſingular meanes, to obtaine of God, ſafegarde againſt all dangers, together with many bleſſings, euen corporall, as health, & ſuch other like: it maketh vs more capable, of the viſitation and protection, of our good Adgel, yea, and more readie for death, how ſoone ſoeuer it ſhall aſſaile vs. Clemens. can. Apoſt. li 8. Cyril. Cath. 3, Chriſoſt. hom. 13. ad Heb.

7 Seuenthly, it is a ſingular remedy againſt all ſuperſtition: & a moſt peculiar and effectuall meanes, to conſerue all faithful Chriſtians in perfect loue, charitie, peace, and concord,

cord, as being particularlie inſtituted to that intent. S. Aug. Lib. 22. de ciuit. Dei. c. 10. Sozo. hiſt. Eccleſ lib 9. c. 8. 1. cor. 10.

8 Eightly, by hearing of Maſſe, commeth an other ſpeciall fruite (to wit) the fruit of inſtruction, which is had and obtained, in the doctrine, which a man heareth and learneth, by being preſent at the ſame. Wherein he is taught, at the Confiteor, to aske pardon of his offences. At the Miſereatur, to pardon the faultes of his neighbour. At the Introite, to laude God. At the Kyrie eleiſon, to aske mercie of God. At the Gloria in excelſis, to magnifie God. At Dominus vobiſcum, to be vnited with his neighbour. At the Collectes, to preſent his prayers. At the Epiſtle, to thinke of the contempt of the world. At the Goſpell, to follow Ieſus Chriſt At the Credo, to profeſſe that, which he ought to beleeue. At the Preface, attention. At the Canon, deuotion. At the firſt Memento, to pray for the liuing. At the ſecond Memento, to pray for the departed. At the Eleuation, to adore Ieſus Chriſt. And at the Communion, to communicate ſpiritually.

## CHAP. VI.

### *Of the faults and abuſes, Which may be committed in hearing of Maſſe.*

FIrſt, it were an intollerable abuſe, if any (which God forbid) ſhould goe to Maſſe, to content their eyes, with wanton and diſhoneſt ſights, making the church a ſhop of their diſordinate appetites, not hauing anie reſpect, either to the preſence of God, or of his Angels, nor to his deuine ſeruice, nor to the time, in which is repreſented the greateſt benefite that our Lord hath done for man.

2. The ſecond abuſe were, to heare Maſſe onely for faſhion, and much more to ſpende the time in idle talke: without any attention or deuotion, for this were not onelie to depart without fruite, but to looſe much by that, they might gaine exceedingly. For euen as you paye not, but thoſe who labour in your vineyeard (not thoſe who goe thither to ſee and beholde it) euen ſo our Lord doth not giue his hyre, but to thoſe who are attentiue to the worke of his diuine ſeruice, but eſpecially vpon holy & feſtiuall dayes, ſuch perſons ſhould ſinne moſt grieuouſlie

3. The third abuſe, were to be preſent with ſuch diſtraction, and vagation of ſpirite, that

that inſteede of thinking vpon the holie myſteries of the Maſſe, one ſhould call to minde his worldlie buſines, bethinking him ſelfe of the meanes where with hee ſhould haue proſecuted ſome negotiations, which therefore came not to ſo good effect and iſſue, as he deſired: and diſcourſing of the circumſpection which he muſt vſe for the time to come in ſome other buſines. which he hath yet to doe, and ſo as we may ſay, build caſtles in the ayre. Surely the ſpindle, of wheele or a mille, doth not turne ſo much as doeth the ſpirite of ſuch a man, being preſent at Maſſe, ſuffering himſelfe to be carried without bridle, whether ſo euer his wandring fancie ſhall pleaſe to mooue, or to tranſporte him. And of theſe, I ſay, as of the former, that they ſhould offende in the ſame degree, and looſe the fruit and merite, which they might reape by hearing of Maſſe deuoutlie.

4 The fourth abuſe were, to ſeeke for the ſhorteſt Maſſes, and to thinke the time long that we are preſent at this diuine ſacrifice. For ſurely this ſheweth, that our mindes are more ſet vpon earthlie, then heauenly things, ſince that we finde no ſuch ykſomneſſe in corporal bankets, playes, or other vayne ſightes But we ſhould rather conſider, how our B. Sauiour thought not the time of three houres long to hang vpon the Croſſe for our ſakes: in which reſpect, their deuotion is verie commendable,

who vſe to heare more Maſſes then one euery day, according as their other neceſſarie buſyneſſe will permitte them. Yea, if the fire of the loue of God, were perfectly enkindled in our hearts, all the while that the Maſſe ſhould laſt, would ſurely ſeeme vnto vs verie ſhorte and little: like as the Scripture ſaith of Iacob, that he ſerued the ſpace of 14. yeares to haue Rachael in mariage, and that he eſteemed all thoſe yeares but as a few dayes, in reſpect of the loue he bare vnto her.

5. The fifth abuſe were, to be ouer curious in adorning our ſelues, when wee goe to Church, and in this women, eſpecially of young yeares and good calling, muſt be more warie, becauſe they may otherwiſe, not onely hinder their owne deuotion, but that of others alſo. It is ſtrange what caueats S. Paule and the holie Fathers giue them in this kind: For ſurely when they goe to Church, they ſhould rather ſeeke to pleaſe God, then men. Neither can they eaſilie excuſe themſelues, if they doe otherwiſe. To conclude, when we repaire to the Temple of God to pray, we ought to laye awaie all toyes and vanities, which any waie may hinder our deuotions, and carefullie recollect our ſpirits, and driue away all diſtractions, that wee may without anie perturbation, freelie lift vp our hearts to God, and deuoutlie employ the time, in holie, pious, and holeſome meditations, according as ſhall hereaf-

hereafter is declared. And now to speake of the Altar it selfe.

## CHAP. VII.

# Of the Altar, whereon the sacrifice of the Masse is celebrated, and of the furniture and ornaments, belonging to the same.

### *How the Altar (made of stone) representeth Christ.*

1 FIRST, the Altar, whereon this most diuine Sacrifice is celebrated, is made of stone: to signifie vnto vs, that Iesus Christ, Is the head corner-stone of the Church, as witnesseth the Apostle S. Peter. 1. Pet. cap. 2 7

### *How vnitie of faith.*

2. The same Altar compacted and made of manie stones cleauing together: doeth represent the Church of God, gathered together of diuers nations, all coupled and linked in one faith, in one profession, and exercise of Religion.

### *How Charitie.*

3. Both in the old law, and now alſo in the new, ſome Altars were made of beaten gold: to ſignifie, the ineſtimable and pure loue wherewith our Lord loued vs, and the ineſtimable and pure loue, wherewith we ought to loue him againe.

### *How our Lords table.*

4. This Altar alſo, repreſenteth vnto vs, the table whereon our Lord, inſtituted and celebrated his laſt ſupper, with his Diſciples. Mat, 26. 26.

### *How the mount Caluarie.*

5. Alſo the mount of Caluarie, wheron he ſuffered his death and Paſſion, for the ſaluation and redemption of all the world.

### *How the Altar-ſtone, rep. the graue.*

To the adorning of this Altar diuers myſterious ornamen s are belonging. Firſt, there is placed thereon an Altar-ſtone: which repreſenteth the graue or monument, wherein the bodie of our Lord was buried or entombed. *And there was nigh the croſſe a new monument* Iohn, 19.

### *How the linnen clothes, rep. the ſindon.*

The white linnen cloathes, where-with the Altar, and the Altar ſtone are couered, do betoken, the white ſindon, wherein Ioſeph of Arimathia, did wrap and enfould the body of our

our Sauiour. *Et inuoluit ſindone* And he put it in a cleane ſindon. Luc 23.

### *How the Croſſe, repreſenteth the hiſtorie of the Paſsion.*

There is a Croſſe ſet vpon the Altar, to ſignifie, that the hiſtories of our Sauiours Paſſion, is there to be handled. Againe to ſignifie, that the Sacrifice of the Altar, is the ſame in ſubſtance, which our Lord accompliſhed vpon the Altar of the Croſſe.

### *How the Chalice, repre. the Cup.*

The Chalice repreſenteth the Cup, wherein he conſecrated his moſt pretious Blood. *And he tooke the chalice, ſaying: This is my Blood.* Mat. 26.

### *How mortifycation and martyrdome.*

Likewiſe, by the Chalice, is betokened mortification, and a minde alwaies readie to ſuffer martyrdome, for the loue of Chriſt. *Can you drinke the chalice, which I am to drinke?* (to wit, ſuffer death for my ſake:) *and they anſwered we can* Mat. 20.

### *How the Paten repreſenteth the ſtone.*

The Paten layde vpon the Chalice: repreſenteth the ſtone which was rowled againſt the doore of our Sauiours ſepulcher. *And they rouled a ſtone to the doore of the ſepulcher.* Mar. 15. 46.

### How the ſhining of the Corporall, repre. Chriſts reſurrection, and immortalitie.

The Corporall (the which is moſt white and ſhining:) ſignifieth, that Chriſt by manifould paſſions, was brought to the brightnes of his reſurrection: who as the Apoſtle ſaith, *entred not into glorie, before he had ſuſtayned the ignominie of the Croſſe.*

### How puritie and chaſtitie.

Againe, the brightnes and ſhining of the ſame Corporall, admoniſheth, that to receiue the bodie of Ieſus Chriſt, a man ought to ſhine with all Angelical puritie and chaſtitie, both of bodie and ſoule. And that as it ſhineth with brightnes, ſo the intention of the offerer, ought to ſhine with ſimplicitie, before our Lord.

### The ſignification of the Candles.

1. Candles are lighted and ſet vpon the Altar. For by Candles is ſignified, ſometimes the Law: ſometimes the Church: and ſometimes Chriſtian conuerſation. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* Matt. 5. 17.

### How Candles ſignifie the light of faith.

2 Againe, by the two Candles (for commonly

monly there are so manie) is signified, the light of faith, reuealed to two seuerall people, the Iewes, and the Gentiles. Or the two testaments, wherewith mankinde is illuminated, Or the two witnesses, of the resurrection: Moyses, and Elias.

### *How they are a signe of ioy.*

3 Also, Candles are lighted in signe of ioy, as testifieth Alcuinus: and in respect of our B. Sauiours presence, whose diuinitie is likewise signified by the same. As also to signifie the gifts of grace, and the light proceeding from the holy Ghost, wherewith the Church is illuminated.

### *How the fyre of Charitie.*

4. And not vnaptly, are there firie-lights, placed vpon the Altar to burne: becausse hee is there, who came to sende fire into the world, and desireth nothing more, then that it burne and be kindled, in the heartes of all his faithfull. Luc. 12.

### *Of the Curtaines.*

Lastly, for the better adorning, both of the Church, and Altar, there are rich Hangings, and Curtaines, of diuers and sundrie colours, answerable to the diuersitie of Feasts throughout the yeare.

### *Of the signifycation of the red.*

Vpon the Feastes of the holy Crosse, whereon Christ shed his pretious Blood for vs: and

vpon the Apoſtles, and Martirs, Red is vſed to ſignifie the bloodie Martirdome, which they indured for the loue of Chriſt: for they are thoſe which are come out of great tribulations, and haue waſhed their Stoles, in the blood of the Lambe. Apoc 7.

### *Of the White.*

Vpon the Feaſtes of Angelles, Confeſſors, and Virgins, we vſe White, to ſignifie their holines, chaſtitie, and puritie. As alſo vpon the Dedication of the Church, which is called by the name of a Virgin. *For I haue eſpouſed you to one Man, to preſent you a chaſte virgin vnto Chriſt.* 2 Cor. 11.2.

Againe, by the White, which is of excellent purenes, and cleanes: may be ſignifyed, the ſplendor and integritie, of good name and fame. eſpeciallie requiſite in any Eccleſiaſticall Magiſtrate. *That a Biſhop haue a good teſtimonie* (according to the Apoſtle) *both of thoſe which are within, and of thoſe which are without.* 1. Tim. 3.

### *The ſignification of the Blacke.*

Vpon the dayes of prayer, for the ſoules depart, is vſed Blacke: to ſignifie the dolorous and mournefull eſtate of their ſoules. Of whom it is ſaid, *they ſhall be ſaued, yet ſo as by fyre.* 1. Cor 3.15.

### *The ſignifycation of the greene.*

Vpon other common dayes, greene is vſed;

vſed: for greene is a colour in the midſt, betwixt white & black, & ſignifyeth the Church militant, ſtill liuing in this worlde, which is, ſometimes in ioye, and ſometimes in ſorrow: and as it were, but yet *in herba*, that is greene growing, and not ripened, for the harueſt of the Church, is in the world to come.

## *The ſignification of the purple.*

Sometimes is vſed Purple: to ſignifie the ſpirituall power and dignitie, which reſideth in the chiefe biſhop, and other Paſtors of the Catholike church, who ought to behaue and comport themſelues in their places, like kings, not to decline to the right hande, nor to the left: not to binde the worthie, nor to pardon or vnbinde the guiltie.

## *The ſignification of the Scarlet.*

Sometimes Scarlet is vſed, which is of the colour of fire: by which is ſignifyed, pontificall, or Prieſtlie doctrine, which like vnto fire, ought both to ſhine, and to burne To ſhine, by giuing light to others. To burne, by reprehenſions, excommunications, and other cenſures. *Euerie tree, that yeeldeth not good fruit, ſhall be cut downe, and ſhall be caſt into the fyre* Mat. 7. 19.

## *The ſignification of the hiacinth.*

Sometimes, Hiacinth, or skie colour is vſed: by

by which may be vnderſtood, the ſerenitie of conſcience, which a Biſhop or Prieſte ought alwaies to haue, both in things proſperous, and things aduerſe. According to the ſame Apoſtle: For our glorie is this, the teſtimonie of our Conſcience. 2. Cor. 12. As alſo that his thoughts ought not to be on earthlie, but on heauenly thinges, according to the ſame Apoſtle, ſaying: *Conuerſatio noſtra in cœlis eſt.* Our conuerſation is in heauen.

To conclude, touching the Ornaments of the Church and Altar, Sozmon. l 6 cap. 16. and Nicephorus l. 11. cap. 18. recounte, howe the Arrian Emperour Valens, a great perſecutor of Catholikes, once vppon a Chriſtmas day, entred into the Church of S. Baſill, whileſt he was at the Altar celebrating Maſſe, aſſiſted by all his Cleargie, and the people round about, with ſuch deuotion and reuerence, as the qualitie of the Feaſt & place required. And that he contemplating the goodly order, which was in euery thing, was ſo aſtoniſhed with admiration, that hee wel nigh fell downe in extaſie. Loe here the proper wordes of Nicephorus, as they were tranſlated out of Greeke into Latine. *Quod ibi omnia miro ordine gererentur, ad ſtuporem delapſus, & totus mutatus in ſolum concidiſſet, niſi quidam ex primoribus tunica correpta, imperatorem iam ruentem retinuiſſet.* Aſtoniſhed in admiration, and altogether altered or changed

ged, for that hee sawe all things gouerned by so admirable an order, hee had fallen downe, vnlesse one of the Princes taking him by the Robe, had helde him vp, being nowe readie to fall to the ground. Thus he.

But in this poynt, so bare and naked, are the churches of Heretickes, & so vtterlie destitute of all hangings, & other costlie ornamentes, yea, so emptie and quite disfurnished, that to enter into them, is much like, as to enter into some emptie grange or barne, after all the corne, haye, and shawe, is carried out of it, Which is the cause, why some Heretickes, comming ouer the seas, and contemplating the ornaments, riches, and beautifull Ceremonies of the Catholike Church, doe so greatlie wonder and admire thereat, that when they do depart, they finde themselues so marueilousslie delighted and comforted thereby, as if they had bene for the time, in some earthly Paradise. Yea, to some, this hath bene a chiefe motiue of their change, and conuersion to the Catholike Faith. Much more might be saide, concerning this matter, but I will leaue it to the Readers better consideration, and proceed to that which is to follow.

CHAP.

## CHAP. IX.

## Of the ornamẽtsbelõging to the Prieſt

### *And firſt of the Amice.*

INnocentius the third, ſpeaking of the ornaments, belonging to the Prieſt, ſaith, that the Veſtments of the Euangelicall Prieſt, doe ſignifie one thing in the head, (to wit, our Sauiour) and another in his members

And for as much, as both head and mẽbers, are vnderſtood, in the perſon of the Prieſt, therfore, theſe ornamẽts haue ſometimes, relatiõ to the head, & ſometimes tothe mẽbers.

### *How by the Amice, is ſignifyed, the cloath that hid and couered our Sauiours eyes.*

According hereunto, the Prieſte putting the Amice before his face: repreſenteth vnto vs, the mockeries, which the Sonne of God ſuſtained, when his ſacred eyes were blindfoulded, & the perfideous Iewes, buffeted him on the face, ſaying, *Prophecie vnto vs ô Chriſt, who is he that ſtroke thee?* Mat. 26. 68.

### *How the crowne of Thornes.*

2. The putting the ſame afterwardes vpon his head: repreſenteth vnto vs, the crowne of Thorns, which thoſe moſt wicked miniſters, planted vpõ the head of our Bleſſed Sauiour.

### *How recollection and attention.*

3 Morallie, the Amice admoniſheth, that as the Prieſt coureth his head and face therewith

with, ſo ought we to be very vigilant (during the time of this diuine Miſterie:) that neither our eyes, nor vnderſtanding, be carried awaye, or buſied about any vaine cogitations.

*How fortitude of good Workes.*

4. The ſpreading of the ſame abroad, vpon the Prieſts ſhoulders: doth ſignifie, the fortitude of good workes. For as the ſhoulders are made ſtrong, to performe hard works: ſo a mā (ſpecially a Prieſt) ought neither to be idle, nor faint in working, but to inſiſt & labour painefully, in well doing, according to that of the Apoſtle. Labour thou as a good ſouldier of Ieſus Chriſt. 2. Tim. 2. 3.

*How Faith.*

6. Laſtly, the Prieſt putting on this ornament, prayeth, ſaying: *Impone Domine, &c.* Put, ô Lord, the Helmet of ſaluation vpon my head, that I may ouercome all diabolicall incurſions. So that by the Amice, is alſo ſignifyed Faith, which is indeede, the firſt and chiefeſt thing, that a chriſtiā ought to bring, cōming to preſēt himſelf, at ſo great a Sacramēt.

## CHAP. X.

## Of the Albe.

*And how by the ſame is ſignifyed the moſt pure humanitie, of our B. Sauiour.*

THIS garment is called the Albe, of this Latin word *Albedo*, Whitenes: wher-

by

by the pretious Humanitie of our Sauiour is ſignifyed vnto vs, the which was formed by the holy Ghoſt, of the moſt pure ſubſtance of the Virgin Marie, which was moſt pure, (that is to ſay) without all ſpot of ſinne, either Originall, or Actuall.

### *How the Incarnation.*

2. The putting on of the Albe, ouer the head of the Prieſt (wherewith hee is all couered) may put vs in minde of the Incarnation of our Sauiour, in the wombe of the bleſſed Virgin, according to the wordes of the Angell, ſpoken vnto her *The holy Ghoſt ſhall come vpon thee, and the power of the moſt heigheſt ſhall ouershadow thee* Luc. 1. 35.

### *How the garment of Innocencie.*

3. Next, this garment may ſignifie vnto vs, the garment of Innocencie, giuen vnto vs by Chriſt, in the Sacrament of Baptiſme. And may put vs in minde, of our promiſe made therein, to leade continually, a pure, holie, & innocent life. *Laye away the olde man, and put on the new man, which according to God, is created in iuſtice* Epheſ. 4 23. 24.

### *How the garment of mockerie.*

4. It likewiſe repreſenteth, the white garment, which Herod put vpon our B. Sauiour, reputing him for a foole and ſo mocking, and deriding him, ſent him backe to Pilate. Luc. 23. 12.

5. It also signifieth, the White garment of glorie, wherewith we shal be gloriouslie cloathed in the Kingdome of heauen, where wee shall shine more bright, then the beames of the sonne, as saith S. Iohn. *I saw a great multitude cloathed in white robes.* Apoc 7 9.

## *How Penance and Mortification.*

6. Againe, this garment admonisheth vs, that euen as flaxe, or fine cloath, getteth that whitenesse, by often beating, or knocking, which it hath not by nature: euen so a man (especially a Priest) should by workes of Penance, and corporall castigations, attaine to that sanctitie by grace, which he hath not by nature.

## *How spirituall puritie.*

7. The Priest, in putting on this garment, prayeth saying, *Dealba me Domine, &c.* Make mee white, O Lord, and cleanse my hearte, that I being whitened in the Blood of the Lambe, may enioye eternall gladnesse. So that the Albe also, by its whitenesse, representeth spirituall puritie, and cleannesse of soule, which is most requisite in him, that is, to administer before our Lord.

CHAP.

## CHAP. II.

## Of the Girdle.

### *And how by the ſame is ſignifyed, the indiſſoluble bond, betwixt Chriſts diuinitie, and his humanitie.*

BY the Girdle, wherewith the Albe is ſtreightly bounde, and girded together, is ſignifyed the indiſſoluble bond, betwixt the diuinitie of Chriſt, and his humanitie, which (after the Incarnation) were neuer ſeperated, neither according to his bodie, nor according to his ſoule, notwithſtanding, that his ſoule deſcended into hell, and his bodie remained in the ſepulchre.

*How his vndertaking our humaine frailty.*

2 The Girdle bringing together, the amplenesse of the Albe, doth ſignifie, that Chriſt as it were, ſtraightned his heigh and diuine conuerſation (after our manner of vnderſtanding) by taking vppon him our humaine fraltie. And euen as the Albe, is not made leſſe, by the ſtraighnesse of the Girdle but only infoulded within the ſame: euen ſo the immenſitie of Chriſt, remained moſt entire, and perfect in him, although for our exam-

ple,

ple. hee seemed to streighten and narrow the same.

### *How the virtue of Chastitie.*

3. This Girdle hath three properties: to girde, to binde, and to mortifie: betokening the care and circumspection belonging to a Priest, least the virtue of chastitie, which the white garment representeth in him, be remissly and negligently garded. And that therefore as hee girteth the raines of his bodie, so should he girt and restraine, the raines of his minde, which are his thoughts and desires: to which virtue, our Saviour himselfe exhorteth saying: *Sint lumbi vestri præcincti, &c.* Let your loynes be girted, &c. Luc. 12. 35.

### *How fasting and prayer.*

4. The two endes of the girdle, that are turned in, the one vnder the right side, the other vnder the left: doe signifie, the two meanes, requisite to conserue the virtue of chastitie, to wit, fasting, and prayer: the one to debilitate and subdue the flesh: the other to strengthen and eleuate the spirit: Pray, least ye enter into temptation Luc. 22 40.

### *How the cordes Wherewith our Lord Was bound to the Pillar.*

5 The Priest in taking the Girdle, putteth both his handes behinde him at his back, whilst he that serueth, giueth the same into them: representing thereby, howe the most inno-

innocent Sonne of God for our offences, had his bleſſed handes faſt bounde behinde him, whileſt he was moſt lamentablie whiped and ſcourged at the Piller.

*The Prayer.*

6. In putting on the Girdle, he praieth ſaying, *Præcinge me [illegible] & Girde me ô Lord* With the girdle of puritie, and quench in my loynes, the humour of luſt, that there may remaine in me, the vertue of continencie and chaſtitie.

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## CHAP. XII.

## Of the Maniple.

### *And by how the ſame is ſig. perſecution for the faith of Chriſt.*

1. THE Prieſt putting the Manuple vpon his left arme, doeth kiſſe the ſame: to put vs in minde, of the reddines of heart, wherewith we ought willingly and gladly to ſuffer perſecution, for the faith of Chriſt: becauſe, *Bleſſed are they that ſuffer perſecution for iuſtice, for theirs is the Kingdome of Heauen* Mat. 5. 10.

*How the contempt of earthly things.*

2, By the putting thereof, vpon the left arme, we are admoniſhed, that wee ought to be ſtrickt and ſparing in ſeeking after earthlie thinges, but free and diſcharged in ſeeking after Heauenly. According to the counceil of our Sauiour, ſaying, *Seeke firſt the kingdome of God, and the iuſtice of him, and all theſe things ſhall be giuen you beſides.* Mat.6.23.

*How Chriſtes Humilitie, combate for iuſtice, and tender affection towards vs.*

4. According to ſome others, the Manuple put vpon the left arme, ſignifieth the humilitie of Chriſt in this life. As alſo his continual combate for iuſtice, according to S. Bonauenture. And becauſe the left arme is the neareſt to the heart, it may likewiſe ſignifie the great loue and tender affection, which our bleſſed Lord and Sauiour, carried towards vs.

*How ſorrow and contrition for ſinne.*

5. The putting of the Manuple vpon the left arme, may likewiſe put vs in minde of ſorrow and contrition for our defectes. For as ſinnes are committed by ſiniſter actions, ſo may they be ſignifyed, by the left arme. And euen as in the ſoule of a ſinner, there ought to be continuall ſorrow and griefe for his offences, committed againſt the maieſtie of Almightie God: ſo is it alſo good reaſon, that

that on his left arme, the Prieſt (who needeth dailie to offer Sacrifice, not onely for his owne, but alſo, for the ſinnes of the people) ſhould carrie ſome externall ſigne, of the internall ſorrow which both he and they, ought to haue, for this occaſion, imitating herein S. Peter, whoſe aboundance of teares, which iſſued from his eyes, in the bewailing of his offences, was ſo great, that he had markes of them, like little gutters in his cheekes: and for this cauſe, continuallie carried in his hand or boſome, ſome napkin wherewith to wipe them away.

## *How the cordes Wherewith our Lord Was violently bound.*

6. The ſame being applied to the inſtruments of our Lords moſt holy Paſſion, moſt properly repreſenteth, the hard, rough, and boyſterous cordes, wherewith he was rudely and cruellie bound, when he was ledde from place to place, and from one Iudge to another. Luc. 21. 3.

## *The Prayer.*

7. The Prieſt, in putting on this Manuple, prayeth, ſaying: *Mereor Domine portare, &c.* Let me merit, ô Lord to beare the Maniple of weeping and ſorrow, that I may receaue the recompence of my labour with exultation.

CHAP

## CHAP. XIII.

## Of the Stole.

*And howe, by the same is signifyed, the yoke of Obedience.*

1 BY the Stole, is signifyed the yoke of obedience, whereunto our meeke Lorde submitted himselfe for our saluation. Take vp my yoke vpon you Mat. 11 29. Which thinge the Priest, sheweth himselfe readie to performe by kissing the same, both when he putteth it on, and when he putteth it off: expressing by this ceremonie, the desire and resignation, wherewith he willingly submitteth himselfe, vnder the yoke of our Sauiour Christ.

*How meekenes and humilitie.*

2. In that it extendeth or reacheth to the knees (whose office is to bende and bowe) it admonisheth vs, of meekenes and humilitie. *Discite à me quia mitis sum & humilis corde.* Learne of me, becausse I am meeke and humble of heart. Mat 11.29.

*How Perseuerance.*

3. The stole, by the length thereof, doth put vs in minde of the vertue of perseuerance: For hee that perseuereth vnto the ende, shall be saued Mat. 10.

How

*How prudence in prosperitie, and patience in aduersitie.*

4. It is foulded before the breast, in forme of a Crosse, from the right side to the left: to admonish vs, that wee must vse prudence in prosperitie and patience in aduersitie, and that we be neither puffed vp by the one, nor dejected by the other.

*How the carrying of the Crosse.*

5. The resting thereof vpon the shoulders: may put vs in minde of the Crosse, which, with other instruments of the Passion, our Lord was forced to carrie to the place of execution vpon his soare, and wearie shoulders. Or the rope or corde, wherewith they hastelie drew and haled him forwardes, to the mount of Caluarie.

*The Prayer.*

The Priest, in putting on the same prayeth, saying, *Redde mihi Domine stolam immortalitatis, &c.* Render vnto me, ô Lord, the Stole of immortalitie, which I haue lost in the preuarication of our first parent: and although I approach vnworthelie to thy holie mysterie, I may neuertheless, deserue to attaine euerlasting ioy and felicitie.

## CHAP. XIIII.

## Of the veſtment, or Caſula.

### *And how by the ſame is ſignifyed, and repreſented the vertue of Charitie.*

1 THis veſtment, couereth both the bodie, & al the other habits, & in Latine is called *Caſula*, of this word *Caſa*, a houſe, becauſe it couereth the whole man, like vnto another little houſe: by which is vnderſtood the vertue of Charitie, which, as the Apoſtle ſayeth, couereth the multitude of ſinnes.

### *How charitie towards God, and our neighbours.*

2. This garment, being diuided into two partes: doth put vs in minde of a double, or two-foulde charitie. The one towardes God, to loue him aboue all things. The other, to our neighbour, to loue him as our ſelues. Thou ſhalt loue the Lord thy God, from thy whole hart, and with thy whole ſoule, and thy neighbour, as thy ſelfe. Deut. 6.5 & Leuit. 19.18.

### *How charitie to our friends, and to our enemies.*

3. This garment is large, ample, and open, neither tyed nor girded, as the other ornaments are: to giue vs to vnderſtande, that cha-

charitie extendeth it ſelfe farre off, not only in doing good to our friends, but alſo to our verie enemies, neuer ceaſing to doe well to all perſons, whenſoeuer time and occaſion is offeted. If you loue them, who loue you, what reward ſhall you haue, doe not alſo the Publicans this? Mat. 5 46.

*How the Church, before and after Chriſt.*

4. Likewiſe, the forepart (which is the leſſer) repreſenteth the Church, before Chriſtes Paſſion, and the hinder part (which is the larger and bigger, and hath the Croſſe on it:) ſignifyeth, the increaſe of Chriſts Church, ſince his Paſſion.

*How the vniting, of the Iewes & Gentils.*

5. The vniting thereof aboue, ſignifieth the vniting of the two people (the Iewes and the Gentiles) in the confeſsion of one faith, as it was foretolde, ſaying: And there ſhall be one Paſtor, and one flocke.

*How the Veſtment of ſundrie vertues exerciſed in the Catholike Church.*

6. This garment, is commonly rich, and curiouſly wrought with golde: inſinuating that which the royall Prophet ſayth, in the Pſalme: *Aſtitit Regina à dextris tuis.* The Queene (to witte, the Church) ſtood vpon thy right hand, in a golden Veſtment, compaſſed about with varietie. Pſal. 44.

How

### How the purple Veſtment.

7. It likewiſe repreſenteth the Purple Veſtment, where with, the Iewes cloathed our Lord in ſcorne, and diuers and ſundrie waies, abuſed his holy perſon. Mat. 27. 10.

### How vnitie, againſt ſchiſme and hereſie.

8. This garment of our Lord, the Souldiars would not deuide, becauſe it was without ſeame: to fore-ſhew, how great an offence it ſhould be in thoſe, who ſhould preſume to rent, or deuide, the vnitie of Chriſts Church, by ſchiſme, or hereſie. Iohn. 19, 23.

### The Prayer.

The Prieſt, in putting on the ſame, prayeth, ſaying: *Domine qui dixiſti*, &c. Lord who haſt ſaid, my yoake is ſweete, and my burthen is light: graunt that I may ſo beare the ſame, that I may obtaine thy grace.

### How, by the two Croſſes vpon the Stole, and Maniple: is ſignifyed, the Croſſes of the two Theeues. And by that vpon the Veſtment, the Croſſe of Chriſt.

And note, that vpon three of theſe ornaments, belonging to the Prieſt, there is commonlie made the ſigne of the Croſſe. Vpon the Stole, and the Maniple, there is made

two little Crosses; and the third vpon the Vestment, more larger then the rest: whereby is signifyed vnto vs, a double mysterie.

First, by the two lesser Crosses, vpon the Stole and Maniple, is vnderstood the crosses of the two theeues, who were crucifyed, one on the left-side, and the other on the right side of our blessed Sauiour, and he himselfe in the middest, signifyed by the Crosse made vpon the Vestment, which is greater then the other, as his Crosse was greater then theirs.

### *How more perfection in the Priest, then other men.*

Secondly, by these three Crosses, is giuen to vnderstande, that the Priest ought to be of much more perfection, then other men; and that he should not onely beare the Crosse of Christ, signifyed by the Crosse on the vestment: nor his owne Crosse, signifyed by the Crosse vpon the Stole: but also his neighbours Crosse, signifyed by the Crosse on the Maniple, which he beareth on his left arme.

CHAP.

## CHAP. XV.

# Of the comming of the Prieſt out of the Veſtrie, attyred and reueſted, with his holy Ornaments.

### *How the Prieſt repreſenteth our bleſſed Sauiour.*

BY the Prieſt (as the Doctors ſay) is vnderſtood, our bleſſed Sauiour. By the people: the world. And by the Altar: the mount of Caluarie, whereon he was Crucifyed, for our redemption.

### *How his comming out of the Veſtrie, repreſenteth, our Sauiours comming from heauen*

The Prieſt comming foorth of the Sacriſtie, thus reueſted with his holie habits: ſignifieth our Sauiour comming forth of the boſome of his heauenly Father, and entring into the world, to take our nature vpon him.

### *How his hands, ioyned vpon his breaſt, repreſent the affection wherewith our Sauiour prayed for vs.*

He proceedeth with his handes reuerently, ioyned before his breaſt: to repreſent vnto vs the great deuotion, & feruent affectiō, wherewith

with our Sauiour alwaies prayed vnto his heauenly Father for vs. *Exauditus eſt enim pro reuerentia ſua.* For he was heard for his reuerence. Heb 5.8.

### *How his holy veſtments, repreſent our Sauiours holy vertues.*

His holie veſtments and ornaments: do ſignifie, the holie vertues, graces and other perfections, which moſt gloriouſlie ſhined in our Sauiour. Of whom it is written, ſaying, And the word was made fleſh, and dwelt in vs (and we ſaw the glorie of him, the glorie as it were of the onely begotten Sonne of the Father) full of grace and veritie. Ioh. 1.14.

The diuerſitie of ornaments, doe not onely ſignifie, the diuerſitie of vertues and perfections, which were contained, in our Sauiour Chriſt, but alſo, the diuerſitie of paines and torments, which he ſuſtained for vs: as hath alreadie bene declared.

### *How honour and reuerence, in thoſe that receaue and handle the bodie of Chriſt.*

And for as much as Almightie God gaue expreſſe commandement, to the Prieſtes of the ancient law, that they ſhould not approach to his Altar, to offer vnto him, but firſt to be waſhed & inueſted, not with their prophane, but with their holy ornaments, is it not then moſt conuenient, that the Prieſts of the new

Law

Lawe, ſhould be peculiarlie adorned, and thereby diſpoſe themſelues with much more reuerence, to handle and touch, the moſt pretious bodie, of our redeemer and Sauiour Ieſus, then the olde Prieſts and Prophets did, the fleſh of ſheepe and oxen, or the bodie of a bruit beaſt?

Our Prieſts therefore, going to the Altar, thus apparrelled, doe ſet before our eyes, our Sauiour Ieſus, as he was at his Paſſion, and conſequentlie, thoſe that ſcoffe at the Prieſt, thus repreſenting Chriſt vnto vs, doe nothing elſe, then with the wicked Iewes, ſcoffe and deride at Chriſt himſelfe. And euen as thoſe Iewes, put all theſe ornaments vpon our Sauiour, for deſpite, and the more to diſhonor him, yet Chriſts holie mother, and his bleſſed Apoſtles, did both loue him, and reuerence him ſo much the more entyrelie, for enduring ſuch reproaches and ſhames, for our ſakes: ſo theſe men, now-a dayes, whoſe mindes are wholie ſet againſte the Catholike Church, will mocke perhaps at the Prieſt, ſtanding at the Altar in ſuch apparrell, but contrarie wiſe, the true Chriſtian and Catholike people, doe eſteeme and honour him ſo much the more, who is, by the ordinance of God, exalted to ſo high a dignitie, as to preſent vnto vs, ſo great myſterie.

To conclude, Prieſtlie habits (ſo much offenciue to the heretikes of our age) were

ſo heighly reſpected by Alexander the great, (although a Panim & Idolater) going to Hieruſalem, with deliberatiõ to ruine it, that withhoulden, by the onely ſight of the Pontificall veſtments of the heigh Prieſt, and touched inſtantly with the feare of God, did caſt himſelfe from his horſe, vpon the ground, as it were to craue pardon for his ſiniſter deſignes, & granted to the citie and countrie of Iewrie, all the priuiledges, franchiſes, and immunities, that poſſible they could deſire: as witneſſeth Ioſephus. lib. 11. cap. 8.

## CHAP. XVI.
## Of carrying the booke before the Prieſt.

### *And how therby is repreſented the Annuntiatiõ of the Angel, before the Incarnation.*

THE Prieſt proceeding in reuerent wiſe towardes the Altar, hath one to goe before him, to beare the booke, which contayneth, the glad tydings of our ſaluation: ſignifying, by this Ceremonie, that Chriſt entring into this worlde, ſent firſt an Angel before him, to announce the ioyfull newes of his incarnation. Let him therefore, who ſupplyeth this place, conſider well whoſe perſon he repreſenteth, and let him ſee, that his carriage be

be conformne to so heigh a calling.

*How the same representeth, the dignitie & and veritie of the Gospel of Christ.*

Also, the booke of the Gospell is therefore carryed before: to signifye, the dignitie and infallible veritie of the gospel of Christ, which is such, that if an Angel should come from heauen, and teach vnto vs other then this, wee ought in no wise to beleeue him.

*How a life conforme to the Gospell of Christ.*

Againe, the gospell carried before, and the Priest following after, is to admonish: that euerie Christian (especially a Priest) ought to conforme his life and conuersation, to the Gospel of Christ.

*How the Church built vpon a rocke.*

The booke brought & layd vpon the Altar, which is of stone: signifyeth, that the foundation, of the Church of Christ, is built vpon a rocke, against which, the gates of hell shal neuer preuayle. Luc. 16.

*How the faith, first preached to the people of the Iewes.*

And it is therefore first carried to the right end of the Altar, to signifie, that our Sauiour came first to the people of the Iewes: according to that of the Apostle. To you it behooued vs, first to speake the worde of God: but

becauſe you repell it, and iudge your ſelues vnworthie of eternal life, beholde, we turne to the Gentils. Acts. 13 46.

### Why the booke is layde vpō the Altar shut.

#### 1. Reaſon.

And it is layde vpon the Altar ſhut, vntil the Prieſt come to open the ſame: to ſignifie, that all thinges were cloſed vnder ſhadowes and figures, vntil the cōming of Chriſt our Sauiour.

#### The 2. Reaſon.

Alſo to ſignifie, that Chriſt was he, who firſt reuealed the myſteries of holi Scripture, to his Apoſtles, ſaying: To you it is giuen, to know the myſterie of the kingdome of God. Mat 8 9 And after his reſurrection, he opened their vnderſtanding, that they might vnderſtand the Scriptures Luc. 24 45.

### The reaſon, Why the Prieſt hath one to helpe him at Maſſe.

Laſtlie, the Prieſt hath euer, one, or more, to aſſiſt him at Maſſe: & this for two reaſons. The firſt is, for that he may haue great needē of helpe and ayde: He may fall into ſome inconuenience or ſickneſſe, or ſome hereticke or ſome enemie may take the hoaſt out of his hande, as it happened to S. Matthew, who was killed at the Altar: In which caſe all good Catholikes, ought to ſuccour and defend him euen to the ſhedding of their blood, which danger was ordinary in the Primatiue Church, vnder

der the Heathen persequutors: and therefore the Bishops saying Masse were alwaies garded with Deacons.

### *The 2. Reason.*

The second is, in respect of the great Maiestie and reuerence, due to this holie sacrifice, which is such, that the greatest personage in the worde, neede thinke it no disgrace, to waite and attende vpon a Priest at Masse, and further, to adde thereunto, all the humble and respectiue seruice he is able.

### *An example to be noted by such as assist at Masse.*

And to the ende, that each one may assist with the greater reuerence, I will briefly recite a Historie recounted by S. Ambrose: how a child, which attended vpon Alexander the great, when he was about to sacrifice to his Idols, holding fire vnto him, by chance let fall a coale vpon his owne arme, which he suffered to pierce through his garments, euen to his verie flesh, rather then he would make any noyse, or giue occasion by his crye, either to distract the Emperour in his sacrifice, or disturbe the people in their deuotions. With what attention and reuerence then, ought a Christian, to assist at this dreadfull and most holy sacrifice? & that offered to no false idole, but to the onely, true, and euer-liuing God himselfe, S. Ambros. lib. 3. de Virg.

Of

## CHAP. XVII.

## Of the Prieſts deſcending from the Altar.

*And how thereby, is repreſented the expulſion of Adam, out of Paradiſe.*

1. THE Prieſt hauing placed the Chalice vpon the Altar, preſentlie deſcendeth & ſtandeth belowe at the foote of the ſame: repreſenting thereby, the little ſpace of time, wherein Adam remained, in the ſtate of innocencie, and originall iuſtice, and how, for his tranſgreſſion, he was preſently thruſt, and expelled out of Paradiſe.

*How his wretched eſtate after his fall.*

2. Againe, by his ſtanding belowe at the foote of the Altar (humblie bowing his bodie towardes the earth, or falling on his knee) it ſignifyed, the wretched eſtate of man, after his fall, and the heauy diſpleaſure of God conceiued againſt him for his grieuous ſinne.

*How the time before the Incarnation.*

3. Myſticallie alſo it ſignifyeth, the time before the Incarnatiō of the Sonne of God: who for a long ſeaſon, and for the ſelfe-ſame occaſion of ſinne, ſtood a farre off, as it were, from all

all mankinde, and would not for some thousands of yeares, appoach vnto him, to take his nature and substance vpon him, or to open the gates of heauen vnto him.

### *How a soule in mortall sinne.*

4. Also, that God standeth a farre off, and is greatly alienated and estranged from euerie soule in mortall sinne.

### *How the deuout Publican, and S. Peter.*

5. It also representeth, the deuout Publican: who entring into the temple to praye, stood a farre off, saying: God be merciful to me a sinner. And that of S. Peter. Goe from mee, ô Lord, for I am a sinnefull man. Luc. 18.13. ibid 5.8.

### *Why the assistants kneele below.*

6. Lastly, the people likewise kneele below: to declare the great honour and reuerence which they beare to this holie Sacrifice. For God himselfe is present, to heare the supplications of his Church. And also many Angelicall spirits are present, most earnestly desiring, that our petitions may be heard, and with all, the full and entyre remission of our sinnes obtayned.

## Of the ſigne of the holie Croſſe, made at, In nomine Patris. And of the moſt excellent vertues, and moſt diuine myſteries, contayned in the ſame.

AS the glorie of a faire and ſumptuous building is viewed & perceiued, by the fore-front thereof: And as the honor of a well ordered armie, is diſcouered in the comely diſpoſitiō of the foreward of the battaile: euen ſo, gentle Reader, maieſt thou eaſilie coniecture, the excellencie of this ſpirituall building, by the onely beautie which thou behouldeſt, in the fore-front of the ſame.

2. And what elſe may be expected in this venerable repreſentation, of the death and paſſion, of our Sauiour Ieſus, but that our holie Mother, the Catholike Church, ſhould firſt plant in the fore-front of this excellent Sacrifice, the tryumphant banner, and moſt victoriou Standard of the Croſſe, the badge and liuerie of her Celeſtiall ſpouſe, the enſigne of heauen, the conſolation of earth, the confuſion of hell, and the royall armes and cognizance, of our Redemption?

3 For

3 For this holie ſigne, is the tree of life, planted in the middeſt of Paradiſe. It is the wood of the Arke, which ſaued Noe and his family, from drowning. It is the banner, which Abraham bore, when he went to deliuer his brother Lot, from the captiuitie of his enimies. It is the wood, which Iſaac his ſonne, carried vpon his ſhoulders, to the place of Sacrifice. It is the ladder, whereon Iacob ſaw the Angels deſcend, and aſcend, vp to heauen. It is the key of Paradice, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth It is the Braſen ſerpent, which healeth thoſe that are ſtrooken, with the venemous ſting of the diuel. It is the rodde of Moyſes, wherewith he cauſed the ſtony rocke, to yeeld foorth ſtreames of refreſhing waters. It is the wood, which being caſt by our true Elizeus, into the waters that were bitter, made them moſt ſweete and pleaſaunt of taſte. It is the ſtone, where-with Dauid ſtrooke Golias on the fore head and preſentlie ſlew him. And it is the letter *Thau*, marked on the fore-heades of all the faithfull, which keepeth and preſerueth them from all kinde of danger.

4. In a word, no mortal tongue, is able ſufficientlie to expreſſe the wonderful vertues of this ſigne For it is the ſtaffe of the lame, the guid of the blinde, the way of them that erre, the Philoſophie of the vnlearned, the Phiſition of the ſicke, and the reſurrection of the dead.

dead. It is the comfort of the poore, hope in deſpaire, harbour in danger, the bleſſing of families, the father of orphanes, the defence of widdowes, the iudge of innocents, the keeper of little ones, the garde of virginitie, the councellor of the iuſte, the libertie of ſeruants, the bread of the hungrie, and the drinke of the thirſtie. It is the ſong of the Prophets, the Preaching of the Apoſtles, the glorie of Martyrs, the conſolation of Confeſſors, the ioy of Prieſts, and the ſhielde of Princes. It is the foundation of the Church, the benediction of Sacraments, the ſubuerſion of Idolatrie, the death of hereſie, the deſtruction of the proud, the bridle of the rich, the puniſhment of the wicked, the torment of the damned, and the glorie of the ſaued.

No maruell then, that the Catholike church, hath ſo heighly honoured this heauenly ſigne, as to plant it, and ſeate it, in the fore front of this holy ſacrifice, and to adorne and beautifie therewith, this heauenly building: vſing (as I may call it) no other keye, but that which once opened vnto vs, ſo heigh a myſterie, to open vnto vs now againe, the heigheſt myſterie, both of heauen and earth.

## Of In nomine Patris, &c.

### *How* In nomine Patris, *is a briefe Theogical protestation against Idolatrie.*

FIrst, it is to be noted, that the heighest, & most supereminent honour, which any man can possible yeeld vnto Almightie God in this life, is principallie included in this holy sacrifice. And as in the commandements which were giuen by God himselfe, he first before all things, put a difference and exception, betwixt his owne honour, and the honor of idols, and of all other false gods whatsoeuer: euen so the Chuch in this place beginning in the name of her sole and onely God, doth euidently giue to vnderstand, that she vtterlie renounceth all Idolatrie: and that neither Idol, nor any false god whatsoeuer, neither Man nor Angel, nor any other Creature, either in heauen, or earth, ought to be serued with this honour of sacrifice, saue onely God himselfe.

*In nomine.*

*In the name* In pronouncing these words, we say. In the name, not in the names: to signifie, and to giue to vnderstand thereby, that we beleeue, one to be the name, and nature, one to be the vertue and power, one to be the diuinitie

diuinitie, and Maieſtie, of all the three perſons of the bleſſed Trinitie.

*Patris.*

*Of the Father.* For euen as little children in the time either of neede or danger, doe preſentlie breake foorth into no other crie, but to call for the helpe of father or mother, which crie of theirs, is no ſooner heard, but it foorth with, bringeth them ſuccour and aſſiſtance euen ſo, is it to be vnderſtood of this voice and inuocation, which is ſo well knowē, and ſo willingly heard of our heauenly Father, that no ſooner is it vttered by vs his children, but he doth preſently acknowledge it, and ſpeedelie haſteneth, to our helpe and ſuccour.

*Et Filij.*

*And of the Sonne.* After the name of the Father, wee ſay, and of the Sonne. Firſt, becauſe he as willinglie, both heareth vs, and helpeth vs, as the Father doth. Secondly, to declare that albeit, this bee properlie the ſacrifice of the Sonne, yet that he is equal in glorie coeternall in Maieſtie, and conſubſtantial in eſſence, both to the Father, and the holie Ghoſt.

*Et ſpiritus Sancti.*

*And of the holie Ghoſt.* Heere likewie, doe we inuoke and call for the helpe ayde and aſſiſtance of the Holie Ghoſt: to ſignifie, that hee alſo proceedinge from both, and being equal vnto them, both in power, eſſence, and

and glorie, doth concur with them to the effecting of this holy and heauenly sacrifice:

*Amen.*

And this Amen, is as it were, a confident & firme assent of our soule, by which wee acknowledge the persons named, to be our one, and onely God, and that in trust of his ayde, wee meane to proceede, in offering vp of this sacrifice, to his eternall glorie.

Where you see, that this petition, being taken, according to his most common and vsuall sence, doth signifie, the inuocation of the ayde grace, and sanctifycation, of God the Father God the Sonne, and God the Holie Ghost, to be infused from heauen into the hearts and mindes of all the assistants.

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## Of the Psalme; *Introibo.*

### *And how by the same is signifyed, the desirs of the Fathers, for the comming of Christ.*

1. IN the wordes and mysteries, of the holie Masse, two manner of senses are vsuallie vnderstood: the one litterall, the other mysticall. According here vnto, the Priest alwaies beginneth with certaine verses taken out of the Prophets: to signifye vnto vs mysticallie, the vnspeakable sighs, & feruent desires of

of Chriſt, long time promiſed vnto them, and long expected of them.

*How the deſires of all the World.*

2. Theſe verſes are not rehearced of one alone, but of all the quyre together: to ſignifie, the deſire of the Church vniuerſall; and that not onely the holy Fathers, then detained in Limbo, but that all the worlde was exiled for ſinne, and ſtood in neede, of the grace and mercie of our Sauiour Ieſus.

*How the excitation of their mindes, Who are preſent at Maſſe.*

3. According to ſome of our Doctors, this Pſalme is ſaide, of all the quyre together, that the ſpirits and mindes, of all that are preſent, may be awakened thereby, and that hearing the noyſe, and ſound of the voices, they may vnderſtand when the Prieſt firſt entereth in, to the Altar of God: like as in the olde teſtament, the noyſe and ſounde of the Belles, made knowne, the entrie of the heigh Prieſt, into the ſanctuarie of our Lord.

## Of the Confiteor.

*And how the ſame is a proteſtation, that We are ſinners.*

THis Confiteor, is a proteſtation which we make before God, that wee are all ſinners

ners, & that before the Priest, either say Masse, or the people heare Masse (to receaue true fruite to our selues thereby) wee ought first, humblie to demaund, pardon and forgiuenes of all our offences, which we haue committed against his diuine Maiestie.

## Why this Confiteor is called Generall.

### The 1. Reason.

1. This Confiteor is called generall, and that for diuers reasons. First, for that it was brieflie instituted for veniall sinnes, which are generall and common to all, for as much as no man liuing is so holie and iust, who offendeth not God, at the least veniallie For as the scripture saith, The iuste man falleth seauen times a daye. Pro. 24.

### The 2. Reason.

2, Againe, it is called generall, for that it is a declaration, which wee make in generall, without specifying any thing in particular: it being impossible for any man, to declare in particular, all his veniall sinnes, which mooued the holie Prophet to say, *Delicta quis intelligit?* &c. What man knoweth his offences? Frō my secret sinnes, O Lord, make me cleane. Psa. 18.

### The 3. Reason.

3 Also, it is called generall, for that it may be made generallie before all persons, and generallie in all places: in the fieldes, in the house.

house, within, & without the Church wheresoeuer.

### *How the Priest, in this Confession representeth the person of Iesus Christ.*

4. The Priest in this place, in the person of Iesus Christ (the Lambe without spot) confesseth vnto his Father, the sinnes of all the people, for the which he asketh forgiuenesse of him: taking them all vpon him selfe, with desire to satisfie the iustice of his Father for them, by his death.

### *How his bowing or inclination, representeth our Sauiours humiliation.*

5. His bowing or inclination of himselfe in saying the Confiteor: signifyeth, how Iesus Christ, humbled himselfe, taking vpon him the forme of a seruant, that we who were made the seruants and bondslaues of the Diuel, by reason of our sinnes, might be made the free men, of God our heauenly Father, through the merits of Christ his onely Sonne.

### *How both shame and humilitie.*

6. His enclining, or bowing his face, in saying the same, is also to insinuat vnto vs, shame, and

and humilitie: and that we ought to bluſh, and be apaled, to doe that in the preſence of God, which we would be loth to doe or commit, in the ſight of men.

## *How a conſcience cleane, euen from veniall ſinne.*

7. And laſtlie, this Confeſsion, teacheth, with how great ſanctitie and puritie, this moſt pure and moſt holie Sacrifice, ought to be handled, and receiued of vs: in ſo much, that if it were poſsible, we ſhould keepe our ſelues cleane, euen from venial ſinnes. And now to explicate the wordes themſelues.

## *Confiteor Deo omnipotenti.*

*I confeſſe vnto Almightie God.* Firſt, wee confeſſe to haue ſinned againſt God, becauſe ſinne is defined to be, Something ſaid, done, or deſired, contrarie to the law of Almightie God.

## *Beatæ Mariæ ſemper Virgini.*

*To Bleſſed Marie, alwaies a Virgin.* Next after Almightie God, are recited the names of fiue of his eſpeciall Saintes, for fiue ſpecial prerogatiues, wherin theſe fiue ſurpaſſed & excelled al other Saints: Firſt, to our B. Ladie the Virgin,

virgin, becauſe ſhe it is, who next after God, is the firſt in glorie, who aboue all other ſaintes, is the great and generall Patroneſſe, of all ſuch ſinners, as ſorrowfullie flie vnto her for ſuccour: whoſe onely merites, God eſteemeth aboue the merits, of all mē or Angels: whom he eſpeciallie loueth, aboue all the perſons that euer he created: who only, among all the children of men, neuer committed, any manner of ſinne.

### *Beato Michaeli Archangelo.*

*To B. Michael the Archangel.* Secondly, to ſuch as haue had greate conqueſt and victorie ouer ſinne, and Sathan: and this was S. Michael the Archangel, who fought againſt Lucifer, for his ſinne of pride, conquered him, and laſtly, caſt him out of heauen.

### *Beato Iohanni Baptiſtæ.*

*To B. Iohn Baptiſt.* Thirdly, to ſuch as did both preach, and doe, great penance for ſinne: and this was Saint Iohn Baptiſt, the firſt preacher of Pennance, in the entrie of the newe Lawe. The precurſer of Chriſt: a Prophet, yea more then a Prophet: of whom Trueth it ſelfe did teſtifie, that a greater was not borne, amongſt the ſonnes of women. Who aboue all other Prophets, merited to demonſtrate the Meſſias with his finger: to lay his hande vpon his venerable head: and in the riuer of Iordan, to baptiſe him.

*Sanctis*

*Sanctis Apostolis Petro.*

*To the holy Apostles Peter.* Fourthly, to such as had chiefe power and authoritie in the militant Church: and this was S. Peter, whom our Lord ordained, chiefe Pastor ouer the same: and to whom for this purpose, he principallie gaue, and committed in charge, the powrefull keyes of the kingdome of heauen, that is, power to remit, or retaine sinne, as testifyeth the Euangelist. Mat. 16.

*Et Paulo.*

*And Paule.* Fiftly, to such as greatly laboured, to conuert soules vnto our Lord: and this was the B. Apostle S. Paule, who in the office of Preaching, laboured more then they all, to conuerte the Heathen, and vnbeleeuers, to the faith and knowledge of our Sauiour Christ. In which fiue prerogatiues, these fiue were most notable paternes, far surpassing all other Saints.

*Why We ioyntlie confesse vnto S. Peter, and S. Paule.*

And therefore doe we alwaies ioyntly confesse vnto these two Saints together. First, because these two, with their bloods, first funded, that inuincible Rocke, the Church of Rome. 2. Because, that these two Princes of the Church, as in their liues they loued on another most entirely, euen so in their deaths, they were not separated.

## *Omnibus Sanctis.*

*To all Saints.* Next, wee confeſſe to all Saintes in generall, becauſe it is impoſſible for vs to diſpleaſe God, but that we muſt alſo diſpleaſe his Saints, by reaſon of the perfecte vnion, that is betwixt them. And further, becauſe God doth vſe to pardon ſinnes, at the interceſſion, and for the merits of his Holye Saints: as witneſſeth Iob. cap. 5.

## *Of knocking our breaſt, at Mea culpa.*

In bewailing our ſinnes, we knocke our breaſtes three ſeuerall times, ſaying theſe wordes, *Mea culpa.* Wherein three thinges may aptlie be obſerued: the ſtroke, the ſound, and the feeling: to ſignifye three things, very requiſite vnto perfect Penance: to wit, Contrition of heart, ſignifyed by the ſtroke: Confeſſion of mouth, ſignifyed by the ſound: & Satiſfactiō of work, ſignified by the hurt, or feeling.

2. We knock, or ſmite our breaſts: to ſhew thereby, that we are truely & inwardlie ſorry, and that we coul'd finde in our harts, to be reuenged of our ſelues for our offences.

3. Thereby to make our hard & ſtonie harts more ſoft by often beating and knocking.

4. Therefore, wee now ſtrike them in our ſelues, that God may not ſtrike thē in vs hereafter.

5. And Laſtlie, we knocke our breaſt, after the

the example of the deuoute Publican, who knocked his breast, saying, God be mercifull to me a sinner: that so we may depart iustifyed to our owne houses. Luc 18. 13.

## *Of the ancient practise of the repeating the Confiteor before Masse.*

The practise of Confession before Masse, is, and euer hath bene verie ancient in the Catholike Church, as appeareth out of Micrologus, who plainely testifyeth, that Confession was alwaies made at Masse. And the Masse of S. Iames the Apostle beginneth from Confession. Azor. lib. 10, Instit. Moral. pag. 1634.

## CHAP. XXII.

## *Of the Prayer which followeth, commonly called the Absolution.*

THe Priest, hauing humblie acknowledged himselfe, before the whole Congregation, to haue offended Almightie God, and to be a wretched sinner, the people, the more to mooue the mercie of our Lord, towardes him, heartily pray vnto God for him, that hee would fauourablie extend his mercy towards him, whome they haue chosen at this present, with ioynt consent, to speake vnto his Maiestie in their behalfes, saying, *Miseriatur*

## *Why this Abſolution was ordained.*

This Abſolution was ordained, to ſhewe, that the Prieſt is ſpeciallie ordained of God, to make interceſſion for the ſinnes of the people. And as the Confeſſion going before was called generall: ſo this Abſolution following, is alſo generall. Which the Prieſt giueth onely by way of Prayer, and not of a Sacrament, as that of, *Ego te abſoluo*, and extendeth it ſelfe no further, but to the taking away of Veniall ſinnes.

## *Why the ſigne of the Croſſe, is ioyned with the Abſolution.*

The ſigne of the Croſſe, is ioyned with this Abſolution: which being made from the head to the heart, and from the left ſhoulder to the right: may ſignifie the three wayes, how wee offende Almightie God, to wit, by thought, word, and worke: but doth chieflie ſhew, that all forgiueneſſe of ſinne, proceedeth from the Paſſion of our bleſſed Sauiour.

## *Of Dominus vobiſcum.*

*Our Lord be with you.* This ſalutation, is ſeauen ſundrie times rehearſed in the Holie Maſſe. 1. Before the firſt *Oremus* (which is this) 2. Before the firſt Collects 3. Before the reading of the Goſpell. 4. After the Creede (or if the Creede be omitted, before the Offertorie.) 5. Before the Preface. 6. Before the

kiſſing

kiſſing of the Paxe. 7. Before the laſt Collects: to ſignifie (as ſome of our deuout interpreters ſay) the ſeauen-fould gift of the Holy Ghoſt. Which verie wordes, with thoſe which follow, S Paule himſelfe vſed to Timothie, ſaying, *Dominus Ieſus Chriſtus ſit cum ſpiritu tuo.* Our Lord Ieſus Chriſt be with thy ſpirite. 2. Tim. vlt.

### *How the Wordes*, Dominus vobiſcum, *are Wordes of admonition.*

And they may here be likewiſe vnderſtood, as wordes of admonition, vſed by the Prieſt to the people. As if he ſhould ſay, See that our Lord be with you.

### *How they are Wordes of conſolation.*

They may be alſo taken, for wordes of conſolation: as if he ſhould ſay vnto them. Our Lord dwelleth in you, giuing effect to your demandes, that with the helpe of his grace, and by perſeuerance in the ſame, you may attaine at the laſt, to the happie rewarde of euerlaſting life.

### *Et cum ſpiritu tuo.*

*And with thy ſpirit.* It ſtandeth with great reaſon, that the people ſhould likewiſe praye for him, and with that our Lord be with his ſpirite, who is their ſpeaker and Embaſſador, in ſo important, and weightie affaire: which Embaſſage, they know he cannot rightlie performe

forme, if his minde be otherwiſe diſtracted, and be not ſpecially aſſiſted by the grace of God. And for this cauſe, doe they often praye, that our Lord may be, and remaine with his ſpirit.

## CHAP. XXIII.

### *Of the Prieſts aſcending to the Altar.*

AS before we ſaide, that by the deſcending of the Prieſt from the Altar, was vnderſtood the fall of man, and the loſſe of Gods fauour, for his tranſgreſsion: euen ſo, by his aſcending at this preſent, may be vnderſtood, the accompliſhment of the promiſe of our Lord, for his reſtoring and ſaluation, according to that of the Apoſtle ſaying When the fulneſſe of time came, God ſent his Sonne. Gal 4.

### *Of kiſsing the Altar, and of ſundrie reaſons for the ſame.*

#### *The 1. Reaſon.*

1. The Prieſt hauing finiſhed the prayer aforeſaid approaching to the Altar, kiſſeth the ſame: which hee doth, in ſigne of honour and reuerence, and in reſpect, the thing it ſelfe is holie, as being ſanctifyed by the word of God and prayer 1. Tim. 4.

*The*

*The 2. Reaſon.*

2. In reſpect of the pretious bodie of our Lord and Sauiour Ieſus, which doth greatlie ſanctifie whatſoeuer it toucheth.

*The 3. Reaſon.*

3. In reſpect of the Saints reliques which repoſe vnder the ſame, for neuer is there Altar conſecrated without ſome reliques of Saints, which are put vnderneath the greate ſtone of the Altar, within ſome little veſſel; which for this cauſe is called the ſepulcher. Concil. Carthag 5. cap. 15.

*The 4. Reaſon.*

4. Alſo by this kiſſe, is ſignifyed, howe Chriſt by his comming, hath eſpouſed Holie Church vnto him, according to that of the Canticles. Cant. 1. And that of the Epheſians, 5. So Chriſt loued his Church, that he gaue himſelfe for her. For as a kiſſe ioyneth mouth to mouth: ſo in Chriſt, the humanitie was not only vnited to the diuinity, but alſo the ſpouſe, the Church, was coupled to her ſpouſe, Chriſt.

*The 5. Reaſon.*

5. This kiſſe alſo doth ſignifye peace: according to that of the Apoſtle. Salute one another, with a holie kiſſe. And the God of peace be with you all

*The 6. Reaſon.*

6. S. Auguſtin ſaith, that to kiſſe the Altar, is a ſigne of Catholike cõmunion & vnitie.

*The 7. Reaſon.*

7. Laſtlie, it admoniſheth, that at this preſent, we are to kill all hatred and malice in vs towardes all perſons, be in charity with them, and eſpeciallie to pray for them. For whoſoeuer is not in perfect charitie, is not fit to be preſent, at this holy Sacrifice.

By al which ſufficiently appeareth, how ancient this Ceremonie is, and what cauſes and reaſons there are, both for the inſtitution and practiſe of the ſame. Now beſides the performance of this pyous Ceremonie, he ioyntlie with the ſame, reciteth the prayer and petition which enſueth, ſaying.

*Oremus te Domine, per merita ſanctorum tuorum.*

We beſeech thee, ô Lord, by the merites of thy Saints. Graces & fauours, are many times conferred, not onely, at the requeſt of one friende to another, but manie times at the requeſt of a friende to a verie enemie. Man therefore, being become the enemie of God thorough his ſinne, interpoſeth the beſt beloued friendes of our Lord, for his Interceſſors and Mediators.

## Of the Introit of the Masse. And of sundrie pious mysteries to be considered in the same.

THe Priest hauing recommended the people to God by his prayers, and the people the Priest, he goeth vp to the middest of the Altar (as we said before) kisseth the same, then turneth him to the right hande of the Altar, where the Missall is layde and then beginneth the Introit of the Masse.

### How the right end of the Altar, signifyeth, the state of innocencie.

The right ende of the Altar, whereunto the Priest addresseth himselfe, signifyeth the life and state of innocencie, which our first father Adam, lost by his sinne: and consequently, all we his children, through his transgression.

### How the going first thereto, our Sauiours first going to the Iewes.

The going of the Priest, first to the right-hande, or ende of the Altar, signifyeth, that Christ, who was promised from the beginning, comming into the worlde, went first to the people of the Iewes, before to the gentils. For the Iewes, by reason of the Law, were then on the right hand: and the Gentiles, by reason of their Idolatrie, on the left.

## *Of the ſignifycation of the Word* Introit.

The word *Introit*, is borrowed of the Latins, as thoſe that are but meanely learned, cannot but know, and ſignifyeth with vs. A going in, an entrance, beginning or præmium. And for as much as all thoſe who treat of theſe myſteries, doe commonly appoynt the Sacrifice of the Maſſe, to beginne at this place, and for that at this time, the Prieſt maketh his firſt entrance vnto the Altar, and not before: therefore, for the proper affinitie of the word with the action of the Prieſt, it is aptly called, by the name of Introit. In which ſence, both Rabanus and Conradus lib. 1. Ceremoniarum, and others expound the ſame.

## *How the Introit ſignifyeth myſtically, an earneſt deſire for the comming of Chriſt.*

This Introit, myſtically ſignifyeth the earneſt deſire of the people of all ages, for the comming of Chriſt, which deſire, he himſelfe afterwardes witneſſed, ſaying: Abraham your father reioyced, that he might ſee my day, and he ſaw, and was glad Iohn. 8 56.

## *How the double repetition ſignifyeth the greatnes of the neceſsitie, and the feruor of the deſire.*

The double repetition thereof: ſignifyeth the greatnes of the neceſsitie, and the feruour of

of the deſire: together with the great ioye & exultation which was in the world, when he afterwardes came himſelfe in perſon.

### *The Gloria Patri, an humble thankes-giuing.*

The Gloria Patri, which is annexed vnto the ſame Introit, is a moſt humble, and heartie thankeſ giuing vnto the bleſſed Trinitie, for ſo ſingular a benefite beſtowed vpon vs.

### *The Introit of the Maſſe confirmed by myracle.*

Almaricus Biſhop of Trieues, teſtifyeth of a myracle which Almightie God ſhewed in approbation of this part of the Maſſe. Who writeth, that he heard ſung by the Holy Angels, for the Introit of the Maſſe vpon the feaſt of the Epiphanie, in the Church of S. Sophie, at Conſtantinople. the 94. Pſ. *Venite exultemus*, &c. Fortunatus de ord. Antiph. cap. 21.

## CHAP. XXVI.

### *Of Kyrie eleiſon, and of ſundrie myſteries to be conſidered in the ſame.*

### *Three ſortes of langues vſed in the Maſſe: and What is ſignifyed by the ſame.*

IN the Holie Maſſe, haue long time been vſed, three ſortes of languages, ſanctifyed on the

the Croſſe of our Sauiour Ieſus, to wit, Hebrew, Greeke, and Latine. Of Hebrew, theſe wordes following, *Amen*, *Alleluia*, *Cherubin*, *Seraphin*, *Oſanna*, *Sabbaoth*. Of Greeke, *Kyrie eleiſon*, *Chriſte eleiſon*. Of Latine, all the reſidue of the Maſſe, as being the moſt vniuerſall tongue, in the weſt Church. Which three languages, repreſent the title which was faſtned on the Croſſe of our Sauiour, written in Hebrew, Greeke, and Latine.

## *Kyrie eleiſon, Chriſte eleiſon.*

*Kyrie eleiſon*, are two Greeke words, which ſignifye in Latine, *Domine miſerere*, Lord haue mercie: & *Chriſte eleiſon*, Chriſt haue mercie.

## *Why kyrie eleiſon, is nine times repeated.*

### *The firſt Reaſon.*

Theſe deuout petitions, are nine times repeated, to put vs in minde of nine ſortes of ſinnes, wherewith we offend Almighty God. The firſt three, by Original, Mortall, and Veniall. The ſecond three, by Thoughts, Words, and Deedes. The third three, by Frailtie, Ignorance, and Malice, and particularly in the laſt three. Wherefore, for our ſinnes of Frailtie, we addreſſe our prayer to the Father, ſaying, *Kyrie eleiſon*. For our ſinnes of Ignorance, to the Sonne, ſaying, *Chriſte eleiſon*. And for our ſinnes of Malice, to the Holie Ghoſt, ſaying, *Kyrie eleiſon*.

The

### *The ſecond Reaſon.*

Againe, theſe words are nine times rehearſed, to ſignifie the feruent deſires of all mankinde, for the cõming of Chriſt, by whoſe cõming he ſhould be aſociated, to the nine orders of Angels: Which our Lord himſelfe doeth deſcribe, by the nintie and nine ſheepe, which he lefte, to ſeeke out the one loſt ſheepe, which was man, to reſtore him vnto his nintie and nine, that is, to the nine Orders of Angels.

### *Why we ſay kyrie eleiſon, both to the Father, and the Holie Ghoſt, and not to the Sonne.*

To the Father and the Holie Ghoſt, we ſaye Kyrie eleiſon, and to the Sonne, Chriſte eleiſõ, For the which, Innocentius the 3. giueth this reaſon. If you will aske me why we ſay not to the Sonne, Kyrie eleiſon, as well as to the Father, and the Holie Ghoſt, it is to ſignifie, that in the Father and the holie Ghoſt, there is but one, and the ſelfe ſame nature, that is to ſaye, onely diuine: but in the Sonne, there is a double nature, to wit, both diuine, and humaine, for that he is both perfect God, and perfect Man, and ſo is neither the Father, nor the Holie Ghoſt. libro ſecundo, de myſter. Miſ. cap. 19.

*Kyrie*

## *Kyrie eleison confirmed by miracle.*

I cannot heere let passe, to speake of the great and wounderful vertue of these words. Saint Basil, by the pronunciation of these wordes, caused the doores of a Church which were shutte against him, to open of their owne accorde. And S Gemianus, at the cry of these wordes, put fiue Kings to flight.

S. Basil, taking vnto him a man, which had giuen himselfe to the Diuel, by a writing vnder his owne hande (which the Diuel would in no wise restore) commanded a number of deuout people, and Religious persons present, to lift vp their hands to heauen with him, and to crie without ceasing, Kyrie eleison, Christe eleison, Kyrie eleison, which the people performing, with many deuout teares, in the sight of all that were present, the Diuell perforce, let fall the selfe-same writing out of the ayre, into the handes of the holie Bishop. In vita S Basilij.

And these holie wordes, haue alwaies bene vsed, and heighlie esteemed, amongst deuout christians, as words of singular force & vertue, to chase away the diuel, and all other malignant spirits that would annoy them.

To conclude, this sacred Canticle, is verie auntient, as the Liturgies of blessed S. Iames the Apostle, Saint Basil, and Saint Chrisostome, doe make manifest mention. And by the

the Counſell of Vaſe, was brought in the cuſtome, to ſing the ſame, at Maſſe, Mattins, and Euenſong: which Councell was holden, about 25. yeares, before S. Gregorie the great.

## CHAP. XXVII.

## Of the Canticle called, *Gloria in excelſis Deo.*

### *Three hymmes in the Maſſe, firſt inuented by the Angels.*

THis Canticle is commonly called, *Hymnus Angelicus*, The Angelical hymne (as alſo Alleluia, and Sanctus:) becauſe the firſt inuention came frō the Angels, who haue giuen vs example, to laude and praiſe our Lord in this manner. Whereunto accordeth Rupertus, ſaying: This hymne, the church hath taken from the mouth of Angels.

But this is more manifeſt by the ſcripture it ſelf, for we read in S. Luke, that an Angel, with a great light, apeared to the ſhepheards, as they were feeding their flockes, and brought vnto them tydings, that the Sauiour of the worldē was newly borne, ſaying, Behold, I euangelize vnto you great ioy, that ſhalbe vnto all people, becauſe this day is borne to you a Sauiour. And ſuddenly there was with the Angel, a multitude of the heauenly army, prayſing God, and ſaying, *Gloria in excelſis Deo*, &c. Luc. 2. 11.

Gloria

## Gloria in excelſis, &c. *Partly compoſed by men, and partly by Angels.*

This Spirituall Hymme, conſiſterh of two partes: the firſt whereof, as before is ſaid, was compoſed by the Angels, vnto theſe wordes, *laudamus te, &c* Which other words with the verſes ſubſequent, are ſayde by ſome to be the wordes of Saint Hillarie, Biſhop of Poictiers. Some report that he brought them with him at the returne of his exile out of Greece, As namely, *Alcuinus lib de diuinis off cus. cap. de celeb. Miſſ* Others, that it was receaued into the Church, by the inſtitution of the Apoſtles. Durand lib 4 cap. 13. num 4.

## *Why this Hymme is omitted vpon the feaſt of Innocents.*

This hymme, as alſo Alleluia, is omitted vpon the Feaſt of Innocents: to repreſent the ſorrowfull mourning, for the murther & barbarous crueltie of King Herod, thinking in killing the Infants, to haue deſtroied & ſlaughtered, our Lord and Sauiour.

## *Why in Septuageſima, and Lent.*

In Septuageſima likewiſe, and vntill Eaſter, this Canticle is omitted: becauſe, then is repreſented in the Chu ch, the time of Pennance, to wit, this life, wherein we cannot participate

ticipate of the ioyes of Angels, but are to lament and deplore, the miserable estate of our ruine and fall

### *Why in the Masses for the dead.*

Likewise, it is omitted in all Masses for the dead, because (as Almaricus Fortunatus, verie well noteth) all Canticles of ioye, ought to cease in this Office, which is an Office of teares and lamentations. lib 3. de Eccles. Offic. cap. 44.

### *Why this Canticle was first composed, and placed in the Masse.*

This ioyfull Canticle (wherein is set foorth the ample prayses of Iesus Christ) the Holie Fathers of the church, first placed in the Masse, to the end to refute and confound the wicked Arrians who had composed sundrie Ballets & Songs, to diminish the glorie of our blessed Sauiour. For which cause, the aforesaid Fathers, by a holie zeale, were incited to compose a contrarie Canticle, wherein should euidentlie be set foorth, the honorable titles, and excellencies, of the same Sauiour: by the which, publikelie in the Masse, those Arrian Heretikes, might be confounded.

## *Why the Prieſt ſtandeth before the midſt of the Altar, rehearſing this Hymme.*

The Prieſt, in rehearſing this Hymme, ſtandeth before the middeſt of the Altar; to ſignifye thereby, that Chriſt is the mediator betwixt God and man. As alſo to declare, that it was firſt pronounced, in the honour of him, who is as it were, in the midſt of the Trinitie.

## *Of the lifting vp of the handes of the Prieſt towards heauen.*

Standing in the middeſt of the Altar, together with the pronunciation of the wordes of this Canticle, he deuoutlie lifteth vp both his handes to heauen, and then drawing them reuerently downe, with cheereſull voice purſueth on the reſt of this Angelicall hymne: ſignifying thereby, the ineffable ioye which came from aboue vnto men, by the birth and natiuitie of our bleſſed Sauiour.

## *Of the Word Amen, after gloria in excelſis.*

This word Amen, is an Hebrew worde, wherewith the people make anſwere at euery Prayer, and benediction of the Prieſt, and is as much to ſay, as verelie, faithfullie, or ſo be it. See Rabanus de inſtitutione cleric. l. c. 33.

2. Neither is it the cuſtome of the Greeks,

or

or Latins, to translate this worde into their vulgar tongue, no more then Alleluia, and other wordes, which for their Holie authoritie, and the antiquitie of the proper tongue, haue bene religiouslie obserued, by the Apostles themselues.

3. And so sacred is this word, that S. Iohn reporteth, to haue heard the same aboue in heauen, Apoc 19. Therefore let vs not attempt to saye it otherwise in earth, then it is sayde in heauen, for that were not onely, to correct the Church in earth, in her doings, but to correct those in heauen also in theirs.

## *Of the kisse of the Altar, after Gloria in excelsis.*

At the ende of this Angelicall Hymne, the Priest boweth him downe, and kisseth the Altar, which he doth, in the celebration of the Masse, nine seuerall times, and that not without a speciall mysterie. For this kisse is a signe of peace, the which, in this holie hymne, was first announced by the embassage of Angels.

The Priest therefore, in vsing the same nine seuerall times, insinuateth hereby, that hee desireth to be ioyned and vnited, to the nine orders of Angels; as also, that they would assist him, to present his prayers and oblations to Almightie God.

Finallie, most Authors doe both agree and confesse, that the antiquitie of this part of

of the Maſſe, is deduced at the leaſt, from Teleſphorus Pope, who liued well nigh 1500. yeares agone. See Walfridus in lib. de reb. eccleſ c p. 22. Rupertus, Amalaricus, Rabanus, Berno, and Innocentius tertius.

## *Of the turning of the Prieſt to the people, at Dominus vobiſcum, and of ſundrie reaſons concerning the ſame.*

The Prieſt turneth him on the right hande, to ſalute the people, and on the ſame, returneth againe vnto the Altar: all which is not voide, of ſingular myſterie and ſignifycation.

## *How the Prieſts turning on the right hand, ſignifyeth an vpright intention.*

3. Firſt, therefore it may ſignifye, that the Prieſt is to haue, a ſtreight and vpright intention to heauen, both for himſelfe, & for the people which is aptly vnderſtood by the right hand.

2. Secondly, we alſo who are preſ nt, are hereby premoniſhed, to liſt vp our heartes to him, who ſitteth on the right hand of his Father: according as we confeſſe in the article of our Creede.

## *Dominus vobiſcum.*

Our Lord be with you. Hauing turned himſelfe to the people, he ſaluteth them, ſaying,

*Domi-*

*Dominus vobiſcum.* Our Lord be with you: which he ſayeth, that he may conioyne and lynke, the mindes of the people to Almighty God, and to make them moue attent, to his diuine ſeruice.

### *What is meant by extending his armes.*

And note, that together with the prolation of the wordes, he ſpreadeth, and openeth abroade his armes: to ſignifye thereby, howe Chriſt hath his armes alwaies open, and readie to receaue thoſe, that are truelie penitent, and doe flie vnto him.

### *Et cum ſpiritu tuo.*

And with thy ſpirit. In which wordes, the people pray that with the ſpirit of man, the ſpirite of God may be preſent, to teach, and direct him: without whoſe aſſiſtance, we can doe nothing acceptable to him, as himſelfe hath witneſſed, by his Apoſtle, ſaying, Without me, you can do nothing. So that the anſwere of the people, is wholie to be referred, to the action of the Prieſt, to wit, to the oblation which he purpoſeth to make in their behalfes.

### *Why after this, the Prieſt turneth him againe, to the right hand of the Altar.*

The people hauing anſwered, *Et cum ſpiritu*

tuo

two, the Priest, turneth him againe to the right hand of the Altar: expressing thereby, how our Sauiour did not immediatly forsake the Iewes for their obstinacie, but often turned to them, to haue turned them to him. As also, that we his children, should do the like to our brethren, when at any time they offend, or trespasse against vs.

The vse of this salutation is verie auncient in the Holie Masse, as plainely appeareth by the councell of Vase, and the Liturgies of S. Iames, S. Basil, and S. Chrisostome.

### *Of Oremus, and how it signifyeth distrust in our selues.*

Let vs pray. The Priest distrusting as it were, in his owne strength, gather th vnto him, the prayers of all the people, saying, Oremus as if he should say, Assist me with your prayers: For certaine it is, that our merciful Lord, will not denie to a multitude their petitions, who hath promised to heare the prayers of two or three, that are gathered together in his name. Mat. 5.

### *How that our Sauiour both prayed himselfe, and exhorted others also to praye.*

He pronounceth this worde *Oremus*, with a heigh voice: to stirre vp, and prouoke others to praye, and prayeth himselfe also: for so our Sauiour both exhorted his disciples to pray, and

and likewise prayed him selfe also.

*How eleuation of heart in time of Prayer.*

In saying Oremus, he lifteth vp handes. to put vs in mind, that our hearts should be eleuated in the time of praier. For as we reade in 16. of Exodus, whilst Israel fought with Amalech, Moyses ascended vpon a Mountayne, and when he lifted vp his handes, Israel ouercame, but if hee slacked, or with-drew them, Amalech ouercame. Wherein the Priest ought to imitate that holie Moyses, to obtaine the victorie, against those inuisible Amalechites, the diuels.

## CHAP. XXIX.

## *Of the first Collects. And of sundry reasons concerning the same.*

### *The 1. Reason.*

THE first prayers, which the Priest offereth vp to God in the Masse, are commonly called by the name of Collects. which is a worde borrowed of the Latins, as the learned do verie well know, and signifyeth, a gathering or collection: which as it may be made of diuers and sundrie things, so hath it sundry signifycations.

1. Somtimes it signifyeth a collection which is made of tributes and duties, to be payde to the Prince: whereof it commeth, that the gatherers thereof, are called Collectors.

2 Some

2 Sometimes it is taken for the collection, which is wont to be made in the Church, for the poore, as the 1 Cor. 16. *De collectis autem quæ fiunt in Sanctis*: And as touching the collections, which are made for the Saints. And againe preſentlie after. *Ne cum venero tunc collectæ fiunt.* Leaſt when I come, then collections be made.

3. Both the holie Scripture, and the ancient Fathers, doe vſe this worde Collect, to ſignifie an aſſemblie of the people of God, & and yet not euerie manner of aſſemblie, but onely of ſuch, as are great and ſolemne, as Leuit: 23. *Dies enim cœtus eſt atque collecta* For it is a day, of meeting, and aſſemblie. And in Deut. 16. *Quia collecta eſt Domini Dei tui.* Becauſe it is the aſſemblie of thy Lord thy God. And in the 2. of Paralipemon 7. *Fecitque Salomon die octauo collectam.* And Salomon made a collection vpon the eight day.

So that by this. which hath bene alreadie ſaide, it is not hard to vnderſtand, why the firſt prayers in the Maſſe, are called Collectes: the which Durandus, in the fourth booke and 15. cap. explicateth ſaying. Collectes properlie are prayers, which are ſo called, for they are ſaide vpon the people aſſembled.

## *The 2. Reaſon.*

Againe, they may be called Collects: by reaſon, that they are certaine briefe collecti-

ons,

ons, of all the prayers, requests, and supplications of the people of our Lord, which the Priest (who is the speaker for the people) doth collect and gather in one, to present and offer them vp to God in their behalfe.

*The 3. Reason.*

And againe, they are called Collects: to signifye, that it is not enough for those who intende to offer vp prayers acceptable to God, to be assembled in the selfe-same place bodilie, but that they ought principallie, to haue their hearts vnited together, by perfect loue and charitie, and to be recollected spirituallie. For nothing is more contrarie to perfect prayer, then is diuision, or distraction of spirit.

*The 4. Reason.*

As touching the institution of the Collects, it is principallie for these purposes, to witte, Either in respect of the time, wherein they are recited. Or of the necessities of the persons, for whom they are recited. Such for example are those, for the most part, of Aduent, wherein is desired of God, that the comming of Christ our Sauiour into the world, may be to our saluation. And likewise those in Lent, wherein we pray, that our fasting and abstinence, may be profitable vnto vs, and meritorious for the satisfaction of our sinnes. Also sometimes they are made, for certaine persons in particular, as for the Pope, for the Bi-

ſhop, for the Prince &c.

### *The 5. Reaſon.*

The matter it ſelfe, and ſubiect of the Collectes, is commonly taken out of the holie Scriptures. As for example, that of the three children, the which is recited verie often, and namely in the Maſſes of all the Saturdaies, of the four times of the yeare, and is taken out of the 3. chapter of the prophet Daniel; which Collect, beginneth as followeth. *Deus qui tribus pueris &c.* O God, which to the three children, didſt mitigate the flames of fire: graunt mercifully, that we thy ſeruants, be not burned with the flames of our vices &c. Where you ſee, that this Collect is founded, vpon that wonderfull miracle, which our Lord wrought, in aſſawaging the flames of the fiery fornace, in the fauour and conſeruation, of thoſe his faithfull ſeruantes: by occaſion whereof, wes beſeeche our Lord, to aſſawage in vs, the flames of our vices, and ſinfull concupiſcences.

Likewiſe that of Sexageſima Sunday, is in a manner the ſame: wherein the Church, taketh occaſion to praye vnto God, that he would deliuer vs from all aduerſitie, by the helpe and protection, of bleſſed Saint Paul, whom he gratiouſlie preſerued, from ſo many perilles, ſaying. *Deus qui conſpicis &c.* O God who ſeeſt, that we doe in no wiſe, put our truſt in our owne actions: graunt mercifullie,

fullie, that by the protection of the doctor of the Gentils, we may be defended against all aduersities. Amen.

Somtimes they are taken, out of the liues and examples of the holie Saintes, whose feasts are celebrated. As that on the feast of blessed S. Laurence saying. *Da nobis quesumus &c.* Graunt vs we beseeche thee, ô almightie God, to quench in vs the flames of our vices, who grantedst to S. Laurence, to ouercome the flames of his torments. And in the selfe same maner of diuers others.

### *The 6. Reason.*

Concerning the different number of Collects, the Church practiseth two, or three seuerall thinges. The first is, that she ordinarilie vseth, disparitie of number, ether of one alone, or of three, or of fiue, or else of seauen at the most: not for superstition, as heretiques doe suppose. but for signification and instruction, as shall further appeare.

### *How One, to signifie one God, and one faith.*

She vseth one alone, *propter Sacramentum vnitatis*, for the Sacrament of vnitie, as sayeth Innocentius 3. to signifie hereby, the vnitie of God, in whom we beleeue: as also the vnitie of faith, which we professe: according to that of the Apostle Ephes. 4. One God, one faith, one baptisme.

### How Three, for the mysterie of the Trinitie.

Shee vseth three, to signifie the mystery of the blessed Trinitie: and in the honour of the three persons. And after the example of our Sauiour, who prayed three times in the garden.

### How fiue, in the honour of the fiue Woundes.

She vseth fiue, in honour & memorie, of the fiue woundes of our Sauiour Iesus: which is a mysterie, that Christians ought alwaies, to haue in singular commendation.

### How Seauen, in honour of the seauen gifts of the holy Ghost.

And she vseth seauen, to represent vnto vs, the seauen gifts of the Holie Ghost. And to confirme her proceedings herein, to our blessed Sauiours, who teaching his disciples how to pray, comprised all things necessarie, in seauen petitions.

Lastlie, these Collects ought to be shorte, and to comprehend briefliе, that which wee may lawfullie desire, hope, and demaunde, at the mercifull handes of Almighty God.

They ought also, to be pronounced with such humilitie, attention, reuerence, modestie of countenance, and comportment of bodie, that the assistants, may both be edifyed, and made attentiue thereby: For he that should

pray

pray otherwiſe, looſelie, and ſwiftly, with the onely motion of his lippes, ſhould make his prayer barraine, & vnfruitful before Almightie God.

## *Of the concluſion of the Collects, and of ſundrie reaſons concerning the ſame.*

Firſt, all the Prayers in the Maſſe are commonly begunne, in the name of the Father, and concluded in the name of the Sonne: the Church hauing conformed her ſelfe in this point, to the doctrine of our Sauiour himſelfe, ſaying: Whatſoeuer you ſhall aske the Father in my name, he will giue it you, Ioh. 4.

*Per Dominum noſtrum.*

Through our Lord. The Prieſt, as wee haue ſaid, concluding the Collects, demandeth all things to be giuen, of our heauenlie Father, in the name, and for the loue, of Ieſus Chriſt his Sonne, our Lord: becauſe it is he, in whom the Father is well pleaſed, and to whom hee can denie nothing, for as much as he alwaies accompliſheth his will and pleaſure. Marc. 11.

*Ieſum Chriſtum.*

Ieſus Chriſt At which wordes the Prieſt boweth or inclineth himſelfe: For although there be manie other honorable names and titles belonging to our Lord, yet at none of theſe doe wee bowe our ſelues: the reaſon whereof is, becauſe thoſe names, ſhew what he is in himſelfe: but this name of Ieſus, ſpeci-

allie declareth, what he is made vnto vs, to witt, our Sauiour: for what elſe is Ieſus, as S. Bernard ſaith, but a Sauiour.

*Filium tuum.*

Thy ſonne, Thine indeede, nether by grace nor election of creature, but by proprietie of kind, and veritie of ſubſtance. Thine trulie, not by adoption, like vnto other, but trulie, naturall, like vnto none other.

*Qui tecum viuit & regnat, in vnitate Spiritus Sancti Deus. &c.*

Who liueth and raigneth with thee, in the vnitie of the Holy Ghoſt, God. &c. In which wordes, the Prieſt admoniſheth the people, to beleue, that the Sonne of God liueth and raigneth for euer, with out beginning or ending, and is of the ſame ſubſtance, and equal power, together with the Father, & the holye Ghoſt.

*Of the Word* Amen, *and of ſundrie things to be conſidered in the ſame.*

This word, *Amen*, is verie commonlie to be read and ſeene in ſundry places of holie Scripture, as Deut. 27. Curſed is he which abideth not in the wordes of this lawe, nor dooth them in worke, and al the people ſhal ſay, *Amen*. Alſo in Tobias. when Gabelus had ſayed the benediction, al anſwered. *Amen*.

*How Amen ſignifieth truth or veritie.*

Somtimes it ſignifieth the truth or veritie of a

of a thinge: so Christ answering in the gospel sayed, *Amen Amen*, that is *veritatem dico vobis* I say the truth vnto you, Wherfore when the priest concludeth the Collects, saying. Who liueth and raigneth with thee, God world without end, the people to declare, that they doe trulie and firmelie beleeue the same, answere *Amen*. As if they should say, we doe truly, stedfastlie, and verilie beleeue, euen as thou sayest of the Sonne of God.

## *What is vsuallie signified by Amen.*

But the most common, and vsuall signification thereof in all the petitions, of the Masse is, that what the priest, hath faithfullie demāded of almightie God, we hope vndoutedlie, shal be giuen vnto vs, and trulie accomplished in effect.

## *Why* Amen, *is rehearced by the people.*

And sith in those thinges which appertaine to God, the people haue the Priest, as their ambassador or speaker, therfore in the end of all his prayers, they giue their consent to his demandes, saying; *Amen*, And for this cause it is that al the prayers, which are made by the Priest, although sometimes, some of them be recited in priuat and silence, yet are they concluded openlie, and in the hearing of all the assistants.

Amen,

*Amen, one of the names of Almightie God.*

Finallie, for the greater honor of this moſt holie and ſacred worde, S Iohn affirmeth, that it is one of the names of Almightie God, ſaying: Thus ſaith Amen, the faithfull and true witneſſe. Apoc. 3 14. And ſo heighly doth S. Auguſtine honour the ſame, that he ſaith it is not lawfull, to tranſlate it, into any other language. Tract. 41 in Ioan.

## CHAP. XXX.

## Of the Epiſtle.

*And firſt of the Etymologie, and ſignifycation of the Word.*

FIrſt, the word Epiſtle, is a word borrowed of the Greeke worde, *Epiſtellin*, which ſignifyeth, to ſende betwixt, as Epiſtles, or letters, which are a ſpeech of one preſent, to one that is abſent, Such was the Epiſtle of S. Paule. 1. 5. 27. Wherein he ſaith, I adiure you by our Lord, that this Epiſtle be read, to all the holie brethren.

*The reading of the Epiſtle, repreſenteth the reading of our Saviour in the Sinagogue.*

He which readeth the Epiſtle, ſtanding vpright, pronounceth the ſame, the booke being

being open. Because according to the Euangelist, S. Luc. 4. 16. Iesus came to Nazareth where he was brought vp, and he entred according to his custome, on the Sabboth daye into the Synagogue, and he rose vp to read, and the booke of Esay the Prophet, was deliuered vnto him. And as he vnfoulded the booke, he found the place, where it was written: The spirit of our Lord vpon me, for which he anointed me: to euangelize vnto the poore, he sent mee, &c. Esay 61. And when he had foulded the booke, he rendred it to the minister.

## *Why the Epistle is read, next after the Collect or Prayer.*

The Epistle is presently read, after the Collect or Prayer. To giue vs to vnderstand, that without humble prayer, first made vnto Almightie God, neuer can we read any thing to the profite or benefite of our soules.

## *Why onely the Scripture is read, in the time of Masse.*

Neuer hath the Church permitted, that the liues of any Saincles, nor the tractes of any Doctors, how learned, or holie soeuer they were, be read in the Office of the Masse, but only the most holy Scriptures themselues, either of the Law, of the Prophets, of the Euangelists, or of the writings or Epistles, of the B. Apostles: to signifie, that this holy Sacri-

fice dooth repreſent vnto vs, the life of the Saint of all Saintes, our ſole redeemer and Sauiour Ieſus.

### *Why none of the ould Teſtament is read vpon Sundayes.*

Neuer alſo vpon Sundayes, is reade in the Maſſe, any parte of the ould Teſtament, but only of the new: to ſignifie, that we are now vnder the law of grace, which after the reſurrection of our Lord (myſticallie repreſented by the Sunday) was publicquelie preached, thoroughout the woild. As alſo to condemne heereby, the error of the Iewes, who maintaine, that the law of Moyſes, ſhould remaine for euer.

### *Why the* Epiſtle, *is alwayes read on the right hand of the Altar.*

The Epiſtle is alwayes read, on the righte ſide of the Altar: to ſignifie (as often hath alreadie bin ſaid) that our Sauiour came firſt to the people of the Iewes, who were ſaid to be on the right hand. According to that of the Apoſtle, ſaying To you it behoued firſt to preach the goſpel of the kingdom. Actes. 13.46.

### *Why the Epiſtle is read before the Goſpel.*

And it is read before the Goſpel, to declare that all the predictions of the Prophets, did only tend to this, to guide and lead men, to the true light and vnderſtanding, of the goſpell

pell of Christ. As also to signifie, the office of S Iohn Baptist, who went before the face of our Lord, to prepare his wayes, as him selfe testifieth, saying. I am the voice of a criar in the wildernes, prepare the way of our Lord. Mat. 3. And the Apostles likewise were sent before our Sauiour, into euery towne and cittie, where him selfe was to goe.

## *Why the people sit at the reading of the Epistle.*

Al the people are permitted to sit at the reading of the Epistle, to signifie the imperfectiō of the ould law and the greate difference betwixt it, and the dignitie of the new, And further to declare, that we reserue our greatest, and chiefest reuerence, for the reading of the gospell.

## *The different voices, vsed in pronouncing the ould & new testament.*

But this is much more liuely expressed in a high Masse, by the difference of voices which is vsed in pronouncing the oulde and new Testament: for the one is pronounced, with a heauie and lowe voice, but the other, with a cheerefull and highe voice. Which is done, to signifie the different estate of the Church, vnder the two Testaments. For vnder the oulde, she was in seruitude and bondage, vnderstood by the low and heauie voice: but

vnder the new, in freedome and liberrie, vnderſtood by the cheeteſull and high voice.

## *Why the Subdeacon kiſſeth the Prieſts hand.*

After the Epiſtle is read (if it be in a heigh Maſſe) the Subdeacon preſenteth the booke to the Prieſt cloſed, who putteth his hande thereon, and then the Subdeacon kiſſeth the ſame: to ſignifie, that onely Chriſt (according to S, Iohn) was the Lambe, who could open the ſeales of that booke, wherein both Chriſt himſelfe, and his ſacred myſteries were incloſed.

## *Deo gratias.*

Laſtlie, the Epiſtle being read, anſwere is made, ſaying, *Deo gratias*, Thankes be to God. By which few words, are fullie ſignifyed, the conſent, gratitude, and thankeſgiuing, of al the people.

The reading of the Epiſtle in the holy Maſſe, hath no leſſe antiquitie, then from the Apoſtles themſelues, as appeareth out of Clemens, Iuſtinus, Tertullianus, and Dionyſius Areopagita, all whom Durandus l. 2. de Rit. Eccleſ. Cath c 18. and Ozorius Inſtit. Moral. l. 10 p. 1636. doe produce for proofe of this poynt.

## CHAP. XXXI.

## *Of the Gradual or Responce, and of sundrie reasons concerning the same.*

### *The 1. Reason.*

CONcerning the Graduall, it is first to be noted, that the verie worde it selfe, is not without some special mysterie: signifying, Steppes, or Degrees, to wit, of perfection, according to the doctrine of our Saviour, saying, Be yee perfect, as your Father which is in heauen is perfect.

As also to signifie, that the end of the doctrine of the Apostles or Prophets, whereunto wee haue hearkened a little before, is to leade vs, by little and little, to perfection, that wee asceding from vertue to vertue, as the Kingly Prophet saith, Psal. 38. May see the God of gods in Sion.

### *The 2. Reason.*

This Graduall, doeth yet further signifie, manie other notable mysteries. As for example, in an heigh Masse, it is alwaies song, with a graue and heauie voice: to signifie the great paine and difficultie there is, in ascending from vertue to vertue, and in aduancing our selues in a spirituall life, according to the saying

ſaying of our B. Sauiour. The ſpirit is willing, but the fleſh is weake, Mat. 26.41.

### The 3. Reaſon.

Myſtically alſo, the Graduall may be referred to the vocation of the Apoſtles: whom our Sauiour calling, and ſaying. *Venite poſt me.* Come after me. They forſaking all that they had, did foorthwith follow, and walke after their Lord: the diſciples after their maſter: the children after their moſt louing Father, as ſaith. Innoc. 3.

This Graduall did S. Iohn Baptiſt firſt ſing, when ſtanding with two of his diſciples, and ſeeing Ieſus walking he ſayed. *Ecce Agnus Dei, ecce qui tollit peccata mundi.* Iohn. 1. This Graduall did S Andrew ſing, when finding his brother Simon, he ſayed. *Inuenimus Meſsiam* &c. Whe haue found the Meſſias, which is interpreted Chriſt, and he brought him vnto Ieſus. Ioh. This Gradual did S. Phillip ſing, when he found Nathaniell, and ſayed vnto him. *Quem Moyſes* &c. Whom Moiſes wrote of in the law and the prophets, we haue found, Ieſus the Sonne of Ioſeph, of Nazareth, come and ſee.

### The 4. Reaſon.

This Gradual is alſo called by the name of a Reſponce, becauſe that it hath correſpondence to the Epiſtle: As for exãple, if the Epiſtle contayne matter of ioy, the Reſponce or Gra-

Graduall, doth likewise signify ioy. If matter of sorrowe, it also is conformable, according to that of the Apostle. Rom 12. *Gaudete cum gaudentibus, flete cum flentibus* Reioyce with them that be merrie, and weepe with them that weepe. Rom 12.

### *The 5. Reason.*

Innocentius 3. and some others, doe call the Responce. *Lamentum penitentiæ*, the song of penance, or lamentation. Adding further, that it should be song, with a dolefull and lamentable voice, to signifie the effect of the preaching of S Iohn. For euen as by the Epistle, is represented the preaching & doctrin, of S. Iohn Baptist: euen so this song of lamentation signifieth, that S. Iohn preached no other thinge then pennance, saying. *Penitentiam agite* &c. Doe pennance, for the kingdom of heauen is at hand Mat. 3.

### *The 6. Reason.*

To conclude, this Graduall or Responce, is nothing else, but a briefe spirituall song, composed of two or three verses at the most, commonly taken out of the psalmes of Dauid. As for example, that of the 17. Sunday after Trinitie sunday, is composed of two litle verses, taken out of the 32. psal. *Beata est gens cuius est dominus Deus eorum* &c Blessed is the people, who haue our Lord for their God: and B. is the people whom our Lord hath chosen

for

for his inheritance. The heauens haue bene established by the word of our Lord: and all the power of thē, by the breath of his mouth. Psal 32.

Of the Gradual, Prose, Tract, &c. Walfridus lib de reb. Eccles cap 22. Rupertus l. 1. de diuin. Offic. cap. 34. Radulphus de Can. Obser. prop. 12. Rabanus l. 2. de instit. Cler. cap 15. Isidor. l. 6. Ety. c. 29. & l. 1. de eccles, Offic. c. 18. and others, doe make both ample and euident testimonie.

## CHAP. XXXII.

### *Of the Alleluia, and of sundrie reasons concerning the same.*

### *The 1. Reason.*

THe Alleluia is immediatlie song after the Gradual, to witte, the song of ioye and of mirth, after the song of Penance and mourning: to expresse thereby, the great consolation, which is layde vp for those, which lament and mourne in this life: According to the saying of our Sauiour, Blessed are they that mourne, for they shall be comforted. Mat. 5.

### *The 2. Reason.*

This worde Alleluia, hath a double signification, the one litterall, and common to all: the other

other myſtical, & proper to diuines Firſt therfore, to vnderſtand what it ſignifyeth literally, we muſt know, that Alleluia is compoſed of two Hebrewe wordes, *Allelu*, which ſignifieth in Latine, *Laudate*, in Engliſh praiſe yee, and of *Iah*, which is one of the ten Hebrewe names belonging to God, and ſignifyeth in Latine *Dominum*, Lord. So that the whole worde, is as much to ſaye as, Prayſe yee our Lord.

### *The 3. Reaſon.*

The myſticall, or ſpirituall ſence thereof, is diuers; According to ſome, Alleluia ſoundeth as much, as ſpirituall or endles ioy: and in this ſence, is as much, as if the Prieſt ſhould cry vnto the people, with theſe wordes, Spirituall ioy, ſpirituall ioy. Or if we apply it to the latter word; to wit, Endles, or perpetuall, then it ſignifyeth as much, as if he ſhould encoucourage them, with theſe wordes, Endles ioy, perpetual ioy.

### *The 4. Reaſon.*

According to ſome others, it may be referred, to the ioye of thoſe, which reioyced in the glorious miracles, of Chriſt our Lord: for then did all the people, in ioyfull wiſe, ſing foorth this Alleluia, when ſeeing thoſe miracles, they all gaue glorie to Almighrie God, and reioyced in thoſe thinges, which were moſt glorioullie, and moſt miraculouſlie done by

by him, ſaying. *Quia vidimus mirabilia hodie.* Luc 5.26. For we haue ſeene maruelous thinges to day. As alſo when the ſeauentie two returned with ioy ſaying, Lord the diuels alſo, are ſubiect to vs in thy name. Luc. 10. 17.

### *The 5. Reaſon.*

That this Alleluia, is ſometimes twice repeated, is to ſignifie a double ioy of the bleſſed Saintes; one of their ſpirit, an other of their fleſh: one of their ſoules, an other of their bodies. Of the firſt ioy the royal prophet Dauid ſayth. *Exultabunt ſancti* &c. The ſaints ſhall reioyce in glorie, pſal. 140. Of the ſecond. *Fulgebunt iuſti, tanquam ſol in regno Patris.* The iuſt ſhal ſhine like the ſunne, in the kingdome of their Father. Mat.

### *The 6. Reaſon.*

The vſe, aud cuſtome of this worde, firſt came from the Angels, and from certaine holie Prophets. And S. Iohn in his Apocalips, reciteth, that he hearde the voice, of the heauenlie armie, as the voice of many waters, & of great thunders, ſaying *Amen*, and *Alleluia*: foure times *Alleluia*, and once *Amen*. Wherfore the church hath thought good, to retaine theſe wordes in earth, & to pronounce them in the Maſſe, by the mouth of the prieſt, as they are pronounced in heauen, by the holie Angells.

*The*

*The 7. Reaſon.*

And therfore is it left in an vnknowen language, to denote, that we may rather ſignifie obſcurelie, then any way perfectlie expreſſe, the greatnes of the ioyes, which our Lord hath promiſed, to all that loue him.

*The 8. Reaſon.*

Another reaſon, why the Church retaineth this, and other like woordes, vninterpreted vnto vs. is, becauſe of the greate difficultie that there is, well and truly to tranſlate them, being of ſuch vertu and energie, that other languages, want proper wordes, ſufficientlie to expreſſe them: & for this cauſe it is much better, to leaue them as they are, then to extenuat their force, by a ſtrange interpretation. And S. Aug. in his booke, *De doctrina Chriſtiana.* cap 11. giueth this reaſon ſaying, that in holy writinges, many Hebrue woordes, are lefte without interpretation, becauſe of a certaine ſanctitie that is comprehended, vnder the very wordes them ſelues.

*Alleluia, confirmed by miracle.*

Finallie, this Alleluia, our Apoſtle S. Aug. vſed, when he firſt entred into our country, to cōuert the ſame, as witneſſeth S. Bedel 1. c. 25. whoſe prayer was in this wiſe. We beſeeche thee o Lord, for thy great mercie ſake, that thy furie and thine anger, may be taken from this cittie (to wit, Canterbury in Kent) & from thy

thy holie house, because we haue sinned, Alleluia.

The same Alleluia also, vsed S. German, Bishop of Auxerre in France, who being sent by the Popes Holinesse, into our countrie, to confute the error of the Pelagians, gaue commandement vnto certaine souldiars, whom he had placed in a valley (thorough which their enemies resolued to passe) that so soone as they perceiued them comming, they should al foorthwith crie out, as they heard him crie. The blessed Bishop, suddainly issuing out before the enemie, cryed out three seuerall times, Alleluia, and all the rest of the soldiars, cryed out a loud, the same with him. Wherewith the enemies were so affrighted and amazed, that they thought, not onely the hilles, but also heauen it selfe, to crie out and fight against them. Whereupon they fled with great feare, and manie of them were drowned in the riuer, which they were to passe And so the souldiers that were with the B. Bishop, obtained the victorie without any battaile, only by the terrour which God strooke vnto thē, by the sound and eccho of Alleluia Bed. lib. 1. cap. 20.

CHAP.

## CHAP. XXXIII.

## *Of the Prose. And of sundry reasons concerning the same.*

### *The 1. Reason.*

THe Prose is commonly taken, for an ecclesiasticall prayer, contayning the prayses of almighty God, of the B. Virgin, and of the glorious Saints: and followeth betwixt the Epistle, and the Gospell.

### *The 2. Reason.*

The first inuention therof, is attributed to Nocherus, Abbot of S. Gaule in Swisse, afterwards elected bishop of Liege. Durandus li. 4. cap. 22 de ritibus Ecclesiæ. And Pope Nicolas the first of that name, greately moued with the deuotion of this holy man, as also with the rithme, sound, and plesant melodie of the song, permitted the vse thereof. But amongst many, composed also by others, the Church of Rome, hath especially retayned in the holy Masse, four for their excellencie

### *The 3. Reason.*

1. The first is. *Victimæ Paschali laudes.* The which is sayed vpon Easter day, in testimony of the ioyfull resurrection of Iesus Christ, and thanksgiuing for the redemption of mankind, wrought by his blessed and holy death.

death. The author is ſomewhat vncertaine, but vndoutedly a man endued with notable pietie and deuotion.

### The 4. Reaſon.

2. The ſecond is; *Veni Sancte Spiritus.* And is ſung vpon Withſunday, to craue of the holy Ghoſt, to ſend from aboue, the beames of his celeſtiall brightnes, to illuminate the mindes of thoſe, which are couered with darknes. Robert King of France, ſurnamed. The great Cleark, compoſed it: the Church hauing ſince approued it, and ſung it vniuerſally thoroughout all the partes of chriſtendome. As witneſſeth Paulus Aemilius, writing of his life.

### The 5. Reaſon.

3. The third is, *Lauda Sion Saluatorem.* Compoſed in praiſe of the moſt B. Sacrament by S Thomas of Aquin, admirable for his learning to the whole worlde, which was rather diuinly infuſed into him, then ether attained vnto by nature, trauaile, or labour of ſtudie. Who treated ſo ſublimely of the holy Euchariſt, as neuer any ſince did more ſet foorth, & illuſtrate the ſame: ſo that God ſeemeth purpoſely, to haue choſen this great and learned Doctor, for a conuenient remedy againſt the heretiques of our times.

### The 6. Reaſon.

4. The fourth is, *Dies illa, dies iræ.* And this is

is ſaid in the holie Maſſe, for the ſoules departed. The Canticle is verye lamentable, and the diſcourſe ful of Chriſtian contemplation, touching the apprehenſion and feare, of the day of generall iudgment: and was compoſed by a noble, famous, and religious Cardinall.

## CHAP. XXXIV.

### Of the Tract. And of ſundrie reaſons concerning the ſame.

#### The 1. Reaſon.

THe Tract, is ſo called, of this Latin word *Tractus, à trahendo*, bycauſe (ſaith Durādus, li. 4 cap 41 num. 1.) it is ſung *tractim*, and as with a trayling of the voyce: as thoſe may eaſilie diſceirne, who vnderſtand playneſong.

#### The 2. Reaſon.

This Tract, is a ſpirituall ſonge compoſed of ſundrie verſes, vſuallie taken out of the pſalmes of Dauid, and ſometimes out of certaine other places, of the holy Scripture; as that vpon the feaſt of Saint Peeters chayre. *Tu es Petrus & ſuper hanc petram ædificabo eccleſiam meam.* Matth. 16. And ſometimes alſo, compoſed by the Church, conformable to the holie Scripture, as *Gaude Maria Virgo, cunctas hereſes*

*reses sola intremisti in vniuerso mundo. Off B. Virg.*

### The 3. Reason.

Next it is to be noted, that this Tract, is alwayes soung, either after the Alleluia, or sometimes onelie in the steede thereof. And further, from Septuagesima till Easter, the Alleluia, which is a song of iubilation, alltogether ceaseth, both in the Masse, and also in the Canonicall howers; The reason wherof is, for that by the tyme of Septuagesima, the Church would represent vnto vs, the miserable estate of mans nature liuing, in this wretched world, and therefore ceaseth to sing the song of ioye, and onelie singeth the song of sadnesse and sorrow. Also to signifie, the difference betwixt our estate, and the estate of the blessed soules in heauen, whoe sing perpetuallie, without ceasing or intermission, this ioytull song of Alleluia: whereas we, who liue in this vale of miserie, must whilst we remayne heere, alwayes intermixe our ioy, with pennance and mourning.

### The 4. Reason.

It likewise signifieth, the teares and groanes of Christs Church, for her sinnes, for the prolonging of her felicitie, and for the paynes and afflictions, which shee endureth, whilst shee liueth in this world: which causeth the holie Prophett, in her person to say,

*Hei mihi, quia incolatus meus prolongatus est, multum incola fuit anima mea.* Psal. 219. And for this reason, shee is often compared in holie Scripture, to a Turtle, as Cant. the 2. Wherupon S. Bernard. hom. 59 in Cant. sayeth, that the Turtle, is a bird verie solitarie, who hauing once lost her companion, will neuer after take anie other, but euermore abide solitarie, and often mourning vpon the toppe of a drye tree.

To applie the same to our present purpose, this Turtle, is the Church of God: her solitude, or place of mourning, is in the desert of this world. Her companion and spouse which he hath lost, is our blessed Lord and Sauiour Iesus, whome the Iewes haue killed and putt to death: Whoe being risen againe, is ascended into heauen, the Church often sighing and mourning for his departure, and still desiring to see him agayne, and to be there on high in companie with him: And the drye tree, vpon the which shee often sitteth, soe mournefully groning and lamenting, is the holie Crosse, whereon her dearlie beloued spouse, was put to death.

To conclude, the first placing of the Prose in the holie Masse, is attributed, to Telesphorus, the 9. Pope after S. Peter. As testifieth Durandus, lib. 4. cap. 4. num. 1.

## CHAP. XXXV.

### *Of the holie Goſpell of our Lord Ieſus-Chriſt. And of ſundrie Worthie Ceremonies which are vſed, both before & after, the reading thereof.*

IF I were to explicate vnto you all the myſteries of a ſolemne Maſſe, I ſhould make mention of many moſt worthie ceremonies, which here of purpoſe, I doe omitt. Onlie I will giue you by the way, a litle taſt of ſome of them, becauſe they are ſo exceedinge myſterious, and ſo contenting and pleaſing to euery deuout and pious perſon, that loth I am, wholie to omit them.

*The 1. Ceremonie, and its ſignification.*

The Epiſtle therfore being read, by the Subdeacon, the Deacon diſpoſing him ſelfe to pronounce the Goſpell, aſcendeth to the Altar, where the booke remayneth. The booke remaining alwaies vpō the Altar: ſignifieth, that the Sacrifice inſtituted by our B. Sauiour, is alwayes ioyned with the teſtament, which is the Goſpel, and that the one, ſhall neuer be without the other: for ſo longe as the Sacrifice ſhall endure, the Goſpell ſhall be preached, and when the ſacrifice ſhall be abo-

abolished, the Gospel shal cease to be announced: as we see it is at this day in Turkie, where, as there is no Sacrifice offered, so is there no Gospel preached.

*The 2. Ceremonie, and its signification.*

And therfore the Deacon being to pronounce the Gospel. ascendeth and taketh the booke from the Altar: to signifie, that the place ordained of God to keepe the holie scripture, is the Catholique Church: as also to signifie, that all true and wholsome interpretation of holie scripture, ought to be taken from the warrant and authoritie, of the same Church.

*The 3. Ceremonie, and its signification.*

Hauing taken the booke from the Altar, before he goe to reade the Gospell, he reuerentlie prostrateth him selfe on his knee before the Priest, demanding his benediction: to shew that none ought to intrude him selfe, nor to take vpon him, the office or charge of preaching, vnles he be first lawfullie called, and sent therto. Heb. 5. Rom. 10.

*The 4. Ceremonie, and its signification.*

At the taking of the booke, the Deacon kisseth the right hand of the Priest, and this for two causes. First, to signifie, that he preacheth not his owne, but the doctrine of Christ (whom in this place the Priest representeth.) And next, that although he preach the word

neuer ſo trulie, or with neuer ſo great zeale, yet that the gift of conuerting ſoules, dooth wholy proceed from the grace of God.

*The 5. Ceremonie, and its ſignification.*

At the reading of the Goſpell, two Accolytes goe before the Deacon, with two burning lightes: to ſignifie, that the aſſiſtants, ought ſpeciallie then, to haue their hartes enflamed, in the deſire and meditation, of thoſe heauenlie thinges, which are conteyned in the goſpell of Chriſt. The couſtome of lightes, is moſt ancient by the teſtimonie of S. Hierome aduerſ. Vigil: & the cauſes are plainelie deduced, out of S. Iſodore cap. Cleros §. acolith, diſt. 22.

*The 6. Ceremonie, and its ſignification.*

By this that the two Acolites doe goe before (the Deacon, who is to reade the goſpell carying wax lightes and incenſe:) is ſignified, that Chriſt ſent before him his Diſciples, by two and two, into euerie cittie where he was to goe, carying with them, the ſhining light of miracles, and the ſweete odour of vertues. Luc. 10.

*The 7. Ceremonie, and its ſignification.*

The Deacon lifteth vp his voice on highe, in reading and announcinge the goſpell of Chriſt, according to that of the prophet. Aſcend thou vpon a high mountain, who doſt euangeliſe to Sion, lift vpp thy voice in fortitude

tude &c. Esay cap 40. And our Lord sayeth in the gospell. That which I say to you in the darke, tel yee in the light: and that which you heare in the eare, preach yee vpon the toppes of the houses. Mat. 10

These woorthly pious, and sacred Ceremonies, are seene and performed, when highe Masse is celebrated, but because my purpose is, to treate but briefliе of those ceremonies, which are vsuallie to bee seene in euerie low and daylie Masse, I will therfore returne to speake of them.

*The 8. Ceremonie, and its signification.*

The Alleluia therfore, or Tract being read, the Priest passeth to the midst of the Altar, where inclining him selfe, and ioyning together his handes, he secretly repeateth, the prayer following. *Munda cor meum & labia mea omnipotens Deus* &c. Cleanse my hart and my lippes, o omnipotent God, who cleansedst the lippes of the prophet Esay with fire: and so by thy free grace vouchsafe to cleanse me, that I may worthely announce thy holie gospell, thorough Christ our Lord, Amen.

*The 9. Ceremonie, and its signification.*

In the meane time, the Clarke or Minister, remoueth the booke, to the left hand of the Altar; signifyng thereby, that the Gospell, which was first preached to the Iewes (who were on the right hand) was for their

incredulitie, transferred from them to the people of the Gentils: a myſterie ſundrie times repreſented in the holie Maſſe, as hath before bene mentioned.

*The 10. Ceremonie, and its ſignification.*

This done, the prieſt tourneth him to the booke, and all the people riſe vp: whereby two ſeueral thinges are ſignified. The one the corruptnes of our nature, lyinge on the ground, like vnto bruit beaſtes, and wallowing in the vncleanes and ordure of our ſinnes: The other, the virtue of the goſpell of Ieſus Chriſt, which raiſeth vs vp to newnes of life, if we receiue the ſame with fruit, and worthelie expreſſe it in our liues.

Againe, the riſing vpp of the people at the reading of the Goſpell, dooth ſignifie: that they ſhew them ſelues readie, for the faith of Chriſt, and profeſſion of his Goſpell, to giue their liues, and to fight euen vnto the death, in defence of the ſame remembring the wordes which our Lord him ſelfe ſpake, ſaying. He that hath not a ſword, let him ſell his coate and buy it.

*The 11. Ceremonie, and its ſignification.*

Before the beginning of the Goſpell, he ſaluteth all the aſſiſtants, praying that our Lord may be with them: which he doth, to render them more attentiue, to harken to the word of almightie God. For euen as to the ſto-

macho

macho, which receaueth corporall fonde, nothinge is profitable, if it be ill diſpoſed: ſo likwiſe, vnleſſe the heartes of the aſſiſtants be well diſpoſed and prepared, to receiue the word of almightie God (which is the foode of the ſoule) litle will it auayle them, though it be announced vnto them.

*Dominus vobiſcum.*

Our Lord be with you The wordes of this ſaluation are. Our Lord be with you. As if he ſhould ſay, I beſeeche our Lord, to ſend his grace into your hartes, that you may be made attentiue, and worthie hearers of his ſacred word, which, as the Apoſtle witneſſeth, is able to ſaue their ſoules.

*Et cum ſpiritu tuo.*

And with thy ſpirit Then the aſiſtāts make anſwere, praying that our Lord may be with his ſpirit, that is, that with the ſpirit of man, the ſpirit of God may be preſent, to direct & guide him, to the end that he may both faithfullie recite the ſacred goſpell, to the health and ſaluation, of all that are aſſembled to heare the ſame: and alſo him ſelfe expreſſe in true holines of life, that which he preacheth vnto others.

*Sequentia ſancti Euangelij.*

The ſequence of the holie Goſpell. This done, the prieſt ſayeth. *Sequentia ſancti Euāgelij* &c. Thus followeth the holie goſpell of

ſuch or ſuch an Euangeliſt. As touching the word Euangil, or Goſpell, it is a word which we retayne of the Greekes, as manie others, and properlie ſignifieth, good and ioyfull tydings, for what better tidinges can there be then theſe? Doe penance, for the kingdome of heauen is at hand. Mat. 3. and, All powre is giuen me both in heauen and earth. Matt. 18. 14. With diuerſe other thinges, which are read in the goſpell, of the Diuinitie, and Natiuitie, of the Sonne of God: of his miracles, preaching, paſſion, reſurrection, aſcention, and of the ſaluation and glorification of his elect.

Where alſo note, that the name of the Euangeliſt is allwayes expreſſed, to the ende, that the people may giue the more credit, as vnto the goſpell, penned and written, by one of the ſecretaries of our Sauiour Ieſus, and receaued in the Church, to which appertayneth, the authoritie and prerogatiue, to diſcerne the canonicall Scriptures, and their ſence, if by any aduerſarie, they ſhould be called in queſtion.

*Gloria tibi Domine.*

Glorie be vnto thee o Lord. When he hath thus taught them, out of what place of ſcripture, the goſpell for the day is taken, preſentlie all the people, hearing the name of the goſpel, and making reuerence towardes the Altar, with

with ioyfull acclamation, do anſwere ſaying. *Gloria tibi Domine* Glory be vnto thee o Lord. Giuinge thankes vnto God, who hath made them worthie partakers of the goſpell of Chriſt. As it is written in the Actes of the Apoſtles, that al the peoople glorified our Lord, for that he had ſent vnto them, the woorde of ſaluation, ſaying. God then to the Gentils alſo hath giuen repentance vnto life. Act. 11. 18.

*The 11. Ceremonie, and its ſignification.*

In pronouncing the wordes aforeſaid, the Prieſt maketh the ſigne of the Croſſe, vpon the booke, and vpon him ſelfe. Vpon the booke, to ſignifie, that it containe-h the miſteries of our redemption. Vpon him ſelfe, to ſignifie, that he is an inſtrument of Chriſt Ieſus, and of him crucified. & that this ſacrifice, doth repreſent vnto vs, his death and paſſion.

*The 12. Ceremonie, and its ſignification.*

The people likewiſe, do make the ſigne of the Croſſe, in three places. Vpon their foreheades, vpon their mouthes, and vpon their breaſts. Vpon their foreheades (which is the moſt conſpicuous place of all the bodie:) to ſhew that they are not aſhamed of the goſpel of Chriſt. Vpon their lips, to ſhew that they are allwayes ready, reſolutlie and conſtantlie, to confeſſe their faithe, if at any time God ſhall pleaſe to call them thereunto. Vpon their breaſts, to declare that they do ſtedfaſt-

lie beleeue in hart, that which they confeſſe with their mouthes.

*The 13. Ceremonie, and its ſignification.*

The Prieſt after the reading of the goſpell, ſaith. *Per Euangelica dicta*, &c. By the euãgelicall ſayinges, let our ſinnes be forgiuen vs. And then he kiſſeth the booke, not cloſed, but open: to ſignifie, that the meanes to come to the vnderſtanding of Gods word, is cleerelie manifeſted to the Paſtors of the Church. And further to ſignifie, that it is the booke of Chriſt crucified, whom the Apoſtle affirmeth to be our reconciliation, and the maker of our peace and attonement, which is aptlye ſignified by the kiſſe. As alſo to ſhew, that he preacheth the goſpel, of true loue and Charitie for the gayning of ſoules, and not for lucre, and temporall profit.

*Laus tibi Chriſte.*

Praiſe be to thee ô Chriſt. The goſpel ended, all the people make anſwer ſaying. Praiſe be to thee o Chriſt, making the ſigne of the Croſſe as before, on their forehead, mouth, and breaſt, to the end, that the wicked ſerpent, ſhould by no meanes, hinder their confidence and confeſſion, or dare to breake open the ſeale of their hartes, wherein the word of God is ſowne. Alſo, to arme them ſelues againſt his malice, who would not that they ſhould reape any profit, by the word of God

God. As is plainly expressed in the parable of the seede, where it is said, that the foules of the ayre, came and deuoured one part of the seede which was sowne; by which foules are vnderstood, the foule and vncleane spirits.

## *Miracles wrought by our Catholique Church-bookes.*

To conclude, such hath alwayes bene the authoritie of the holy gospell, that not only the sacred wordes, but also the verie bookes or papers, haue wrought sundry straunge and notable miracles. Gregorius Turonēsis in vitis patrum cap 6. declareth, that the cittie of Auerna being on fyer, S. Gallus going into the Church, prayed a long time before the Altar of our Lord, and then rising vpp, taking the booke of the gospell, and opening it, offered himselfe to goe against the fier, and sodainlie the flames were extinguished, in such sort, that there did not so much, as the verie sparkes remayne.

Saint Macian, when the flames of fier approched neere vnto the Church of S. Anastasius, taking into his handes the holie gospell, hee gott in through the tiles, and by his prayers and teares preserued it from burning.

Zonaras also testifieth, that the Russians in a great fier, finding the booke of the gospell safe, and preserued from burning by the onhe motiue of this miracle, receiued and im-

braced the faith of Chriſt.

Finallie the reading of the goſpell in the holie Maſſe, all Liturgies doe teſtifie to be very ancient. Alſo concilium Laodicenum. cap. 16. Carthaginenſe 4. can. 48. Valentinum. cap. 2. Clemens l. 2. conſtit. Apoſt. cap 16. Anaſtaſius writing to the biſhops of Germanie and Burgundie, and infinit others, whom here for breuitie ſake, I doe omitt.

## CHAP. XXXVI.

### *Of the Symbole or Creede, and of ſundrie myſteries conteined therin.*

THe Symbole or Creede, imediatly pronounced after the Goſpell, ſignifieth, the fruict which preſentlie enſued, after the preaching of our Lord and his apoſtles. And therfore alſo is it preſentlie pronounced after the goſpell, that by the Goſpell, we may beleeue with the harte vnto righteouſnes, and by the Creede, wee may confeſſe with our mouthes vnto ſaluation, as it is written. *Corde creditur ad iuſtitiam, ore autem fit confeſſio ad ſalutem.* With the hart we beleeue vnto iuſtice, but with the mouth, confeſſion is made to ſaluation. Rom. 10. cap. 10.

### *Of the etymologie of the world Symbole.*

To vnderſtand the Etymologie, and meaning of this word Symbole, we muſt note that

that it is a greeke worde, and ſignifieth diuers thinges. Sometimes it is taken for a marke or ſeale wherewith a thing is marked or ſealed. Sometymes againe, it is taken for a watch-word, which a Captayne giueth to his ſoldiers, whereby they may know one an other, and the better preſerue them ſelues, from being ſurpriſed by their enimies, ſoe that if they ſhold chance to meete any one of whom they doubted, being asked the Symbole or watchword, he ſhould be bewrayed whether he were their friend or foe.

In this preſent place, it is taken for a briefe forme, or rule of Chriſtian fayth, compoſed of diuerſe & ſundry ſentences, called Articles, much like vnto ſoe manie ſinewes or ioyntes, binding and tying togeather, all the parts of the bodie; Wherefore verie fittlie may this ſummarye of the Chriſtian fayth, be called by this name of Symbole, according to all theſe ſignifications.

For firſt in verye deede, it is a true marke, or ſeale, whereby to know and diſtinguiſh, a Catholike, from an Hereticke: for neuer was there Hereticke, which did not denye ſome parte or other of the Creede.

Secondly, it may wel be taken for a watch-word, giuen to the faithful, whereby to know one an other, and ſo to keepe them ſelues, frō the incurſion of their enimies.

And thirdlie, as in this place, for a briefe forme,

forme, or rule, of our Chriſtian faithe, becauſe it comprehendeth in ſo ſhort, and compendious a manner, the ſomme of all that, which were are to beleeue. Durand. l. 4. c. 25.

## *Three ſimboles, or Creedes, in the Catholique Church.*

In the Catholike Church, we haue three Symboles or Creeds. The firſt is, that of the Apoſtles, which all good Chriſtians ought to learne by hart, and to ſay it, both morning and euening, for it chaſeth away the diuells, who lye in wayte, both day and night, to deuoure vs.

The ſecond is, that of the councell of Nice, which is vſuallie ſayd in the Maſſe, after the goſpell.

And the third is, that of S. Athanaſius, which is ſung at Prime vpon all Sundayes. Both which latter, are no additions to the former, but expoſitions, or more playne declarations thereof.

The reaſon why the Church admitted theſe two Creedes, beſides that of the Apoſtles, was, for that the Heretikes, receiuing the firſt according to the wordes, or letter, did not receiue it according to the ſenſe, and meaning of the Catholike Church. And for that alſo the Arrians, and other Heretikes, conſtrued the ſame ſoe confuſedlie, that it was hard to diſcerne the Catholikes, from the Here-

Heretikes any waye by the same.

In which case, the Church was constrayned to putt to her helping hand, adding the two latter as an exposition, or playner declaration of the former, and hath euer since, serued to singular good purpose, for the conuiction of seuerall heresies and heretikes, which haue sprung vp in sundry times, and vpon sundrie occasions.

The Symbole of the concel of Nice, was composed vnder Pope Siluester (Plat. in vita Siluestri) in the presence of the great and most religious Emperour Constantine, by 318. Bishops assembled trō all partes of the world, and kept at his expences: whereof many had their right eyes put out, and their right hands cutt off for the defence of the fayth, and Christian religion, in the precedent persecutions, as testifieth Nicephorus lib. 8 cap. 1. He honored them with presents condigne to their estates, and royallie feasted them at his table, causing the principall of them, to sett close vnto him selfe, before he would licence them to depart to their Churches: kissing also their wounds, when he dismissed them. Naucler vol. 2. gener. 11.

This Symbole was made, expresselye to condemne the blasphemie of Arrius, mayntayning against the doctrine of the Church, the inequalitie of the three diuine persons of the holy Trinity. Socrat. lib. 4. Eccl. hist. c. 31.

By

By the order of Pope Marke ſucceſſor of S. Syluester the clergie and people, beganne to ſing it with high voyce in the church, for that then the Emperors of the world, aſſiſted and conſtantlie defended the Catholicke fayth: It was alſo approued in the firſt councell of Conſtantinople but 56. yeares after that of Nice. by 150. Biſhops, aſſembled vnder the Emperors Gracian, and Theodoſius, the elder. See Plat. in vita Marci.

The Symbole of the holie Father Athanaſius, was compoſed by him againſt the aforeſaid Arrians, when by their audacious purſuite, they exilled him to Treuers, where he laboured by all meanes, to conſerue the faith in his former puritie. Naucler. vol. 2. gener. 13.

The Creed of the Nicene counſell, and which is vſuallie ſung in the holie Maſſe, conteyneth (like as that of the Apoſtles) to the number of 12. Articles: which are theſe that follow.

*Credo.*

I beleeue. The firſt article of this Creede is, to beleeue (to witt) in God: and is to be oppoſed againſt the ignorance of all Atheiſts, & of al ſuch, as fooliſhlie ſay in their hartes, there is no God. Pſalm. 13.

*In.*

In. And heere note, that there is a difference in beleefe. For to beleeue God, is to beleeue

leeue onelie that God is, but to beleeue in God, i., in beleefe to loue him, to worſhipp him, and to ſeruе him as God: and this is perfectlie to beleeue in God.

*Vnum Deum.*

One God. For as much as manie heathen people, doe adore and worſhipp, diuers vayne things, in ſteede of God, calling them their Gods, therefore to condemne this error, and to exclude all pluralitie of Gods, the Creede of the Maſſe, hath adioyned this word *Vnum.* One, the more playnelie to explicate the former, which is as much as to ſay. I beleeue in one onelie God, and not in more.

*Patrem omnipotentem.*

The Father almightie Which wordes, ought to be of moſt ſingular comfort vnto vs: for as he is a Father, he muſt needes wiſh al good things vnto his children. And in that he is allmightie, he is likewiſe able to helpe them in all thinges.

*Factorem Cœli.*

Maker of heauen; By heauen, which is the worke of his handes, is vnderſtood, all heauenlie creatures, as Angells, ſunne moone, ſtarres, and other elementes.

*Et terræ.*

And of earth. By earth, is vnderſtood, the whole globe therof, incrediblie enriched, with all that is requiſite, for the ornament and vſe of

of all his earthlie and mortall creatures.

*Viſibilium omnium & inuiſibilium.*

And of all thinges viſible and inuiſible. To this firſt Article of the Creede, the Church hath alſo adioyned theſe wordes, againſt the impietie, and hereſie of the Maniches, who peruerſlie defended, that God onelie created thinges inuiſible, and that the Diuell, procreated the thinges which are viſible, as witneſſeth. Niceph. l. 6. eccleſ. hiſt. cap. 31. & 32. Wherefore to exclude this error, wee acknowledg in the Maſſe, that God is the maker of all thinges, both viſible and inuiſible.

*Et in vnum.*

And in one. For as much as manie tooke vpon them, to be called Chriſt, and would needes be ſoe named of the people, as Antichriſt likewiſe ſhall when he cometh, therefore to exclude this error, and to ſhew, that there is no trew Chriſt but one, the Church hath likewiſe heere added this word Vnum, One; For as the Scripture foretelleth vs, many ſhall ſay, Loe heere Chriſt, loe there, but expreſſilie commandeth vs, not to beleeue thē.

*Dominum.*

Lord. And he therfore is called Lord, to beate downe the impietie of thoſe, who doe hold him leſſe then his Father, in power, and authoritie, yea and do make him, euen a ſeruant and ſubiect vnto him, according to his diui-

diuinitie as Calluin, l 2 Inſt. c. 17. num. 1. and before him other Heretikes.

*Ieſum Chriſtum.*

Ieſus Chriſt. With the name of Ieſus, which ſignifieth a Sauior, there is alſo impoſed vpon him, the ſurname of Chriſt, which name is a title of honor, common to diuers eſtates and dignities, to wit, to Prieſts, Prophets, and Kinges. The office of prieſts, is, to offer prayers and ſacrifices to God, for the ſinnes of the people Of prophets, to foretell thinges to come, to their ſingular confort. Of kings, to raigne in ſoueranitie, and puiſſance of gouernment: All which titles doe wonderfull well agree to our B. Sauiour. For hee was ordayned a Prieſt, by God his Father for euer, after the order of Melchiſedech; Pſalm. 109. He was alſo a Prophett, for hee foretold the ſecret councells of his Fath rvnto vs, concerning our ſaluation. He is alſo a king, forasmuch as by his prouidence, he doth accompliſh the wonderfull endeauors and office of a king, in the behalfe of his Church, whoſe king and gouerner he ſhall be, to the end of the world.

*Filium Dei.*

The ſonne of God. Which wordes do euidentlie declare, that he is verie God. For as a man and woman, can begett no child but man, or woman, of the ſame ſubſtance, euen ſo

ſo the Sonne of God, muſt needes be God, & of the ſelfe ſame ſubſtance with God.

*Vnigenitum.*

Onelie begottē. Where note that although God hath graunted, vnto thoſe that beleeue in him, to be his children and ſonnes, yet this is to be vnderſtood, by grace, and ſpirituall adoption. But Ieſus Chriſt, is his onelie naturall Sonne, ingendred of his owne ſubſtance, as S. Iohn the Euangeliſt, doth cleerlie teſtifie, Iohn 1.

*Ex patre natum.*

Borne of the Father. For aſmuch as this holie councel of Nice, was principallie gathered, to repreſſe the hereſie of the Arrians, denying that Chriſt was borne, and begotten of the ſubſtance of God his Father, and equall vnto him, as witneſſeth 5. Aug. lib. 1 de Trinit. c 7. they were therefore condemned by theſe verie wordes, and the contrarie was there expreſſelie concluded againſt them.

*Ante omnia ſæcula.*

Before all worldes. And for the more manifeſt declaration, that he is coeternal with God his Father, there is added in this Creed, that he was borne of him, before all worlds. True indeed it is, that the manner is inexplicable, as S. Cyp. ſaith *in expli. ſimboli*, and therfore we ought ſimply to beleeue, and deuoutlie to reuerence, this his ineffable generation. For

who

who will enquire after that which can not be found? Of whom shall we learne it? of the earth? It was not subsisting. Of the sea? It was not liquified. Of heauen? It was not eleuated. Of the sunne? Of the Moone? Of the starres? They were not as yet created. Of the Angels? He was ingēdred before they had their being. Briefflie therefore, we will conclude with S. Basill, saying, we must not enquire after that which hath alwaies bin, of that which hath not allwaies bin.

*Deum, de Deo.*

God, of God. Also, where as these Heretikes sayed, that he was not God of God his Father, but onelie man, of his mother, therefore the holie Fathers, assembled in this councell, cōcluded, that he was God of God, and that he did no whit diminish his diuine nature, by reason of his incarnation in the B. virgin.

*Lumen, de lumine.*

Light of light. These holie and venerable Fathers, to make this veritie more apparant, declared the same by an apt similitude, to wit, that the Sōne of God, was borne of his Father, euen as the light, produceth and casteth forth light of it selfe, without any manner of diminution of its owne substance, and can be no more diuided from the Father, then the sunne and the splendor therof, can naturallie be separated or diuided a sunder.

*Deum*

*Deum verum, de Deo vero.*

Very God, of very God. The ſame Catholique Church, further to confound, the errour of the Arrians and Euomians, denying that he was verie God by naturall propertie, but onelie by grace, or communication of name, ſomtimes giuen vnto them, whom the Pſalmiſt calleth Gods, for the rarenes of their vertues (as pſalme 81.) declared, that he was verie God of verie God, that is to ſay, ſo verily God, as God the father was God, and truly ſprang and iſſued out of him.

*Genitum, non factum.*

Begotten, not made And whereas ſome of theſe Heretikes confeſſed, that Chriſt was indeed of the Father, but yet that he was leſſe then the Father, and not of the ſame, but of an other ſubſtance then the Father was: therfore, to confound this error, there was inſerted into this Creede, theſe wordes, begotten not made: But with what ſimilitude, may a mortall man, be able to expreſſe this diuine generation? Or what compariſon can be made, betwixt things created, and which haue a beginning, and things increated, and which haue no begining? S. Ireneus, doth hould them for worſe then madde, who enforce them ſelues, to conceiue the ſame by humane reaſon, li. 3. aduerſ. hæreſ. Valent. cap. 48. And S. Hilarie, being not able to comprehend it,

comforteth him selfe with this, that the Angells doe not know it. lib. 2. de Trinitate.

*Consubstantialem Patri.*

Consubstantiall to the Father. To prooue more cleerlie, that the Sonne of God, was nothing inferior to the Father, this holie concell, deuised against those Hereticks, this word Consubstantiall, to prooue & confirme, his coequalitie with the Father. This also was most cleerlie pronounced, out of the mouth of our Sauiour himselfe vnto the Iewes, assuring them, that he who saw him, saw the Father also. Iohn 10.

*Per quem omnia facta sunt.*

By whome all things are made. Also some enimies there where, who sayed, that the Father was the maker of all thinges, and not the Sonne. But contrarie to this, the Church defended, that by the Sonne also, all thinges were made, not that the Father did ayde him, as an extrinsicall instrument to their production, but as S. Iohn sayth Io. 1. That without him nothing was made, noe not the world nor the heauens them selues.

*Qui propter nos homines.*

Who for vs men. In these wordes, the Church proposeth vnto vs, the humane nature, which the Sonne of God, tooke vpon him for our saluation: wherof he was so desirous, and so carefull, that he expreslie descended

cended from heauen into earth, to ſeeke out the ſtrayd and wandering ſheepe Luc: the 19. and by his bloud, to reconcile him to his Father. What other occaſion had he ſo to doe? Take away the woundes, ſaith S. Aug. and what neceſſitie is there of a ſurgean.

*Et propter noſtram ſalutem.*

And for our ſaluation This alſo, was added by the Church, for aſmuch as ſome there were, who affirmed, that Chriſt became man, not onelie to ſaue man, but alſo to ſaue the Diuell, and all thoſe Angells, who fell from heauen with him by plaine Apoſtacye. For remedie and redreſſe of which error, the Church added theſe wordes, Who for vs men, and for our ſaluation.

*Deſcendit de cælis.*

Deſcended from heauen. The better to expres, the beneuolence of our bleſſed Sauiour, towards mankind, it is ſayed, that he deſcended from heauen: not that he abandoned the heauens, or that he had neuer bene in earth, ſeeing that by his deuine eſſence, he filleth & repleniſheth, both the one and the other, and is in all places: but for that by taking human nature, he was there by a new and miraculous manner of being, to wirt, by hypoſtaticall vnion and coniunction, of the diuinitie with the humanitie, in one perſon, after which maner, he had neuer bene in earth before.

*Et incarnatus eſt.*

And was incarnate In which wordes, the meanes of his deſcending is declared, to witt, by his incarnation. Who will not admire, ſaieth Pope Clement the ſixt, that the ſame perſon remayned God, as he was from all eternitie, and became man, which he neuer was; he came to be borne in earth, whom the Angells adore in heauen. cap. 6. de pœn. & remiſ. in extra. communib.

*De Spiritu ſancto.*

Of the holie Ghoſt. This article, doth confirme vs in the beleefe of the miraculous, and ſupernaturall operation, of the holie Ghoſt, by whoſe vertue, the matter was diſpoſed, wherof the pretious bodie of Ieſus Chriſt was organized and formed, to witt, of the moſt pure bloud, of the chaſt and holie Virgin his mother S. Marie. Luc. 1.

*Ex Maria.*

Of Marye. Some Heretickes there were, who ſayed, that Chriſt brought with him a body from heauen, and that he tooke not his body of our Bleſſed Ladye: which is refuted by theſe wordes, ſaying Of Marye. Octauius (who in his time ruled all the world, and therefore of the Romans was reputed as a God) did conſulte with a prophetesſe, to knowe if in all the world, there was to be borne a greater then he: and in the ſame day,

wherin Chriſt was borne of the virgin Marie in Iudea, Sybilla ſaw a golden circle neere the ſunne, in which circle, a fayre virgin did ſitt, hauing a moſt beautifull child in her lap, which ſhe ſhewed to Octauius Cæſar, and did declare vnto him, that at that verie tyme, a more mightie king was borne then he.

*Virgine.*

A Virgin. Not onelie Mary, but of Mary a Virgin; wherein we acknowledge her perpetuall virginitie, to haue bin no more hurt by his conception, then it was by his natiuitie, her chaſt womb, being miraculouſlie countergarded with fecunditie, in ſuch ſort, that ſhee amongſt all others, obteyneth the title, of mother, and Virgin: which neuer was, nor euer ſhal be graunted, to any woman but to her ſelfe alone.

*Et homo factus eſt.*

And was made man. Agayne ſome Heretickes mantayned, that Chriſt had no ſoule, but that his Godhead, was vnited to his bodie, in ſteed of a ſoule: and ſo they inferred, that Chriſt was not man, becauſe man is compoſed of a bodie, and ſoule. To refute which error, the Creed of the Maſſe ſayeth, and was made man. For both theſe opinions are of like danger: to beleeue Chriſt to haue bin onlie God, and not man: or to haue beene onlie man, and not God.

*Of*

## *Of the genuflexion of the Prieſt, at the reciting thoſe Wordes.*

Theſe wordes of the Creede, are in effect the ſame which are reade in that diuine goſpell of S. Iohn. viz. *Et verbum caro factum eſt.* And the word was made fleſh. Wordes trulie full of great maieſtie and reuerence, & therefore both the prieſt and the people, at the pronounciation of them, doe humblie bow downe, and incline to the grounde, in ſigne of thankes giuing for ſoe excellent a benefitt. It is recounted of a certaine perſon, who hearing theſe wordes recited, and making no reuerence thereat, the diuell gaue him a box on the eare, ſaying. If it were reade the worde was made diuell. all we diuels would neuer haue omitted to haue bowed our knees at the pronounciation of theſe wordes. Ludol. cap. 18. part. 1.

## *Crucifixus etiam.*

Crucified alſo. After his miraculous, ſupernaturall, and incomprehenſible incarnation, mention is made of his deathe and paſſion, with the time, maner, and order of the ſame. Wherfore, euen as our firſt parents, did grieuouſlie offende by the wood, in eatinge of the fruit of the forbidden tree: euen ſo would our B. Sauiour, ſatisfie by the Croſſe, vpon the wood whereof, he hath borne our ſinnes in his owne body, and hath reſtored vs life by

the ſame meanes, by which death entred into all the worlde.

*Pro nobis.*

For vs. This puniſhment of the Croſſe, was allwayes reputed for a death, the moſt ignominious and infamous, that could be deuiſed, as is teſtified in Deut. 12. And here on was Ieſus Chriſt faſtned for our ſinnes. O profound wiſedome of God, how much more eaſie is it, to admire ſuch myſteries, then any way to explicate or vtter them with our wordes?

*Sub Pontio Pilato.*

Vnder Pontius Pilat. This Pilat, beinge gouernour of Iudea, vnder the Emperour Tyberius, and hauinge ſundrie times, declared Ieſus Chriſt to be innocent, of the falſe accuſations which were impoſed vpon him by the wicked Iewes, yet in the end, did abandon him, for feare to incurre the diſgrace of Ceaſar. But within a while after, this ambitious officer, hauinge for his owne aduancement, and to the oppreſſion of the innocent partie, peruerted all order of iuſtice, and let looſe the bridle to the popular inſolencie, was him ſelfe ouer-whelmed, with ſo manie miſeries, that in puniſhment of this wicked fact, he killed him ſelfe with his owne hands: much after the example of the traitor Iudas, who hanged him ſelfe, for hauing betrayed his innocent maſter. Euſeb. Eccleſ.

Eccleſ. hiſt. lib. 2. cap. 2.

*Paſſus.*

Suffered. In this his ſufferinge, is comprehended all that, which he endured, to accompliſh the myſterie of our redemption, vnto his death: whereunto he offered him ſelfe voluntarilie and of his owne accord, to ſatisfie the diuine iuſtice; and irreuocable decree of his eternall Father: which could not otherwiſe be accompliſhed, but that the innocent, muſt dye for the nocent, the obedient, for the diſobedient.

*Et ſepultus eſt.*

And was buried. Expreſſe mention is heere made of his buriall, for an infallible argumēt, and proofe of his paſſion. Which ſome, with that execrable hereticke Baſilides, did denye, maintayning that he came into the world in aphantaſie, and that it was not he that was crucified, but one named Simion, and that therefore he was not to be adored. As is teſtified by Tertulian. *de præſcrip. hæret.*

*Et reſurrexit.*

And he roſe agayne. By this Article, is declared, the glorious myſterie of our Lords reſurrection, which poinct is ſo neceſſarie, that all out fayth were otherwiſe meerelie in vayne, as teſtifieth the Apoſtle 1. Theſſa. 4. Neyther is there any one thing, which may more comfort, and confirme our hope, then

to beleeue; that our head is riſen for our iuſtification, as he was dead, for our tranſgreſſion. No reſurrection of anie perſon whatſoeuer, is to be compared to his, he being rayſed by his owne proper power, without any ayde or aſſiſtance of others. We reade amongſt other examples of holie Scripture 4 Reg. 13. that the bodie of him who was caſt into the Sepulcher of Helias, was rayſed to liſe, but this came to paſſe, by touching the bones of the holie prophet (for whoſe ſake God reſtored life to that dead man) and not by the proper force of him that was deceaſed. This therfore was onlie reſerued to our Lord Ieſus Chriſt, to returne from death to life, by the onlie power and vertu of him ſelfe.

## *Tertia die.*

The third day. To the end we may beleeue, that this his death was true and not fayned, he was not reſuſcitated imediatlie, but remayned truly dead, vntill the third day after, which was a time more then ſufficient, to make aſſured proofe, and to remoue away all dout & ambiguitie, of the truth of his death. Yet was he not in his ſepulchre, the ſpace of three whole and compleate dayes, but one day onlie entire, part of the day precedent, and part of the day ſubſequent, which by the figure Synecdoche, are called three dayes and three nightes.

*Secun-*

*Secundum Scripturas.*

According to the Scriptures. This clause, was necessarilie annexed by the Fathers of the Church, for as much as at the beginning, it was verie harde, especiallie for mē of grosse capacitie, and as yet not thoroughly instructed in the Christian faith, to comprehend so great a mysterie, as is the resurrection of the dead, which far surpassed the lawes of nature: and therefore this was added, as an infallible argument, why we oughte to beleeue the same.

*Et ascendit ad cœlum.*

And he ascended to heauen. Where the question may be demanded, how he ascended vp to heauen? True it is, that as God, he neuer was absent from thence, but alwayes filled it, and all other places, with his diuinitie: but as man, he mounted thither in bodie and soule, leading with him captiuitie captiue, as the Apostle saith, which he placed and set in libertie, by his excellent victorie ouer death, the diuell, and hell it selfe. Ephes. 4.

*Sedet ad dexteram Patris.*

He siteth at the right hand of the Father. In which wordes the holy scripture doth accomodate it selfe to our weake vndestanding, vsing a metaphoricall speech, or locution, to instruct vs that Iesus Christ hath receaued of God his Father, all honor and aduancement

of glorie, in his humanitie: euē as we eſteeme here amongſt men, the greateeſt honor to be done vnto thoſe, to whom we giue the vpper hand. And it was moſte expedient, that hee ſhould be moſt highly exalted, who had ſoe greatlie depreſſed and humbled him ſelfe, as to indure ſo manifould diffamations, opprobries, & iniurious intreatments for our ſakes.

*Et iterum venturus eſt.*

And he is to come againe. Hauing made mention of our Sauiours firſt coming into the world, to repaire the fall and ruine of man, his ſecond coming is next propoſed, wherin he ſhall ſit in iudgment, and manifeſtlie declare to all the worlde, both his powre and iuſtice: rendring to euery one, according to his deſerts. And as his firſt cominge was in great meeknes, ſo on the contrarie, ſhall his ſecond comming, be in great maieſtie and glorie.

*Iudicare viuos & mortuos.*

To iudge both the quick and the dead. That is to ſay, the good & the bad: the one to bliſſe: and perpetuall ioye, the other to woe, and euerlaſting paine. Wherein they ſhall, both the one and the other, perpetuallie abide, ſo longe as God, ſhall be God, without intermiſſion of ioy or paine.

*Cuius regni non erit finis.*

Of whoſe kingdome there ſhall be no end.

This

This is the kingdome, which as Daniel declared, to Nabuchodonoſor, and Balthaſar, kinges of Babilon, ſhould neuer haue end. Dan. 2.7. This is that kingdome, which the Angell fortould to the virgin Marie, ſhould euer endure. Luc 1. This is that kingdome, prepared for the bleſſed, from the begining of the worlde, as teſtifieth. S. Mat. 25. This is that kingdome into the which the good theefe (acknowledging his miſdeeds) deſired to enter. Luc 23. This is that kingdome, wherof none can haue part, vnles he be borne anew, and be without all blemiſhe and ſpot of ſinne Ioh. 3. This is that kingdome, which is celeſtial, and heauenlie, not terrene and worldlie, as our Sauiour ſhewed vnto Pilat, when he had ſuſpition, that he would make ſome attempt, againſt the eſtate and Romane Empire. Iohn. 18. Finallie of this kingdome, there ſhall be no end, for as much as then, al thinges ſhall be perpetuallie eſtabliſhed, and ſhal neuer be afterwards chaunged againe.

*Et in Spiritum ſanctum.*

And I beleeue in the holie Ghoſt. By the name of holie Ghoſt, is expreſſed the third perſon of the B. Trinitie, who is alſo caled by diuers other names, as Paraclet, Gift of God, liuelie Fountaine Fire Charitie, ſpiritual Vnction, the finger of the right hand of God, his promiſe &c. *Ex hymno, Veni creator ſpiritus.* He is caled

Paracket, which ſignifieth a Defender, an Aduocate, a Patron, an Interceſſor, a Teacher, and a Comforter. He is caled the Gift of God, for that he doth communicate, and impart freelie, to euerie one as he pleaſeth, his gifts & graces. He is called, A liuelie fountaine, for that he is the ſource and ſpringe, of all diuine and celeſtial graces, which neuer drieth. He is called, Fyre; for as much as he doth enkendle our harts, in the loue of God, and doth warme them like fire. He is caled Charitie, for that he vniteth all the faithfull together, in one and the ſelfe ſame hart, deſire, and affection. He is called, Spiritual vnction, for that he ſheadeth forth vpon vs, his diuine graces, in great aboundance. He is called, The finger of God, for that God doth deſigne al his graces by his operations. Laſtly he is called, the promiſe of the Father, for that Ieſus Chriſt, promiſed vnto his diſciples, that his Father would ſend him vnto them, for their inſtruction and conſolation, with aboundant infuſion of all celeſtiall graces. Iohn. 14.

*Dominum.*

Lord. The third perſon of the Trinitie, is here caled Lord, to the end that we acknowledge him for God, euery way coequal, with the Father, and the Sonne: of the ſame might eternitie, and infinit maieſtie.

*Et viuificantem.*

And giuing life. Amongst the effects and operations, which are peculiarlie appropriated vnto the holy Ghost, one is, to viuificate or giue life; For if he haue life in him selfe, as the Father and the Sonne haue, how shall he not giue life vnto others, seing it is the propertie of life, to giue life, as it is of light, to illuminat, of that which is hot, to giue and cast foorth heate? If also the humane spiritt, doth vegitat the bodie? how shall not the holie Ghost quicken the soule?

*Qui ex Patre, Filioque procedit.*

Who proceedeth from the Father, and the Sonne. By this article we are to beleeue, that the holie Ghost proceedeth eternallie, from the Father and the Sonne, as from the same beginninge and spiration. Which was added, to represse the errors of the Greekes, whereof the heretique Nestorius was the first author, as testifieth Theodos lib. 4. eccles. hist. cap. 8 & 9. Denying that the holie Ghost proceeded from the Father and the Sonne. For the which he was condemned by the councell of Ephesus, reuerenced in the Church, as one of the four gospels. And for the further confusion of heretiques, and to the greater ioye and consolation of all Catholiques, the said Simbole was publiquely sunge, three seuerall times of all that were present.

*Qui cum Patre & Filio ſimul adoratur & conglorificatur.*

Who with the Father and the Sonne is together worſhiped & glorified. To repreſſe the impiety of Macedonus the heretique, who denied the holie Ghoſt to be God, houlding him for a ſimple creature, and to be alltogether inequall to the Father and the Sonne (as witneſſeth S. Aug. de Trinit. li. 1. cap 6.) the Church hath propoſed him vnto vs to be adoied and glorified, together with them: which doth plainlie argue, that he is God, becauſe that ſort and kind of adoration, pertayneth onlie to almightie God.

*Qui locutus eſt per Prophetas.*

Who hath ſpokē by the prophets. To auert the people, from the falſe opinion of thoſe which deſpiſed viſions, reuelations, and the ſacred predictions of the holie prophets, as lyes, dreames, and fables, the Church aſſureth vs, that the holie Ghoſt hath ſpoken vnto vs by them, according to the teſtimonie of Saint Peter. 2. 1. Inſtructing and teaching vs, that prophecie, cometh not by the wil of mā, but that ſuch men haue ſpoken vnto vs, as they were inſpired by God him ſelfe.

*Et vnam.*

And one. There are four ſpeciall notes or markes of the true church, gathered partlie out of the Creed of the Apoſtles, and partlie

out

out of that of Conſtantinople. The firſt is, that ſhe is One. The ſecond, that ſhe is Holy. The third, that ſhe is Catholique. The fourth, that ſhe is Apoſtolique The firſt propertie therfore is, that ſhe is One, becauſe hir head is one, to whom ſhe is vnited. Hir ſpirit is one in which, as in one bodie, all are coupled and coapted which do belonge vnto hir. Hir preaching is one. Hir ceremonies are one. Hir end is one. And ſhee alone hath means to cõſerue this vnitie.

*Sanctam.*

Holie. For hir ſecond marke, ſhe is called holie. 1. By reaſon of hir head, which is Chriſt Ieſus him ſelfe who is the holie of holies. 2. In reſpect of hir inſtructor, which is the Holie Ghoſt, whom Chriſt promiſed at his departure, to ſend vnto hir. Iohn. 14. 33. In reſpect of the holie Saintes which are in hir (according to our Creede) ſanctified by the ſame holie Ghoſt. 4 In reſpect of the vnitie of faith, and abſolute obedience, to one only chiefe & ſupreme paſtor, the biſhop of Rome. 5. In reſpect of the holie lawes and ordonances, wherwith ſhe is gouerned and directed. 6. In reſpect of the holines of the Sacramẽts, which are daylie diſpenced in hir, by the handes of hir paſtor. 7. And laſtlie, becauſe only in hir, and no way out of hir, can any one be ſanctified or made holie.

*Catho-*

*Catholicam.*

Catholique. For hir third marke, ſhe is called Catholique, or vniuerſall. 1. For the vniuerſallitie of faith, which ſhe teacheth al men alike to beleeue. 2. For the vniuerſallitie of doctrine, whereby ſhe inſtructeth, how to auoide vice and follow vertu. 3. For the vniuerſallitie of truth, which ſhe defineth in generall Councells. 4. For the vniuerſallitie of nations, whom ſhe calleth to the ſame faith, not excluding any. 5. For the vniuerſallitie of times, becauſe from the begining, to the ending, from Chriſt, to the conſumation of the worlde, the Chriſtian religion ſhall euer continue. So that the Church to be Catholique, is, to haue bene extant, in all places, & in all ages. which neuer heretique could ſay of his Church. Let them (ſaith Vinc. Lyr.) ſhew their errors to haue bene beleeued euerie where, allwayes, and of all, and then let them brag that they are Catholiques.

*Et Apoſtolicam.*

And Apoſtolique. This fourth marke of Apoſtolique, is alſo attributed to the Church. for that ſhe is built vpon the immoueable rock, of the Doctrine of the Apoſtles, and hath had a perpetuall ſucceſſion of lawfull paſtors (without interruption) euer ſince their dayes, vnto this preſent. This marke, no heretique whatſoeuer, once dareth to chaleng, it being

being an abſolute prerogatiue, only belõging to our Catholique Roman Church.

### *Eccleſiam.*

Church. The worde *Eccleſia*, is a Greeke word, and ſignifieth aſſembly, or cõuocation: and to beleeue the Church, is to beleeue that ſhe is the lawfull aſſembly of the faithful, vniuerſallie diſperſed in the ſame profeſſion of fayth, and diuine worſhip: hir faith including generallie, that which is requiſit to the ſaluation of the beleeuers: to whom in manie things, it is ſufficient ſimplie to beleeue (eſpeciallie to the vnlearned) that which ſhe beleeueth, without other exact knowledg of all particulars.

### *Why (In) is here omitted.*

And note, that the propoſition, In, putt in the precedent articles, is here omitted, and it it is ſimply ſayd, I beleeue the Church, and not I beleeue in the Church, to diſcerne betwixt the creatures, and the Creator of all things, in whom only we muſt beleeue, and not in any other.

### *Confiteor vnum Baptiſma.*

It is here ſayd, I Confeſſe one Baptiſme, for as much as it can not be reiterated, vnder the paines nominated in the holie decrees, *cap: rebaptizare de conſec. diſt. 4.* & to the end that none may thinke him ſelfe able to amend the worke of the holie Ghoſt. Which alſo agreeth

greeth with naturall reaſon it ſelfe, according whereunto, a man is borne but only once.

*In remiſsionem peccatorum.*

For the forgiuenes of ſinnes. Here enſueth the admirable effect of this moſt wholſome lotion, wherin al ſinne, be it originall, or actual is pardoned, quite extinct, and aboliſhed, as if it had neuer at all bene committed, how enormous and deteſtable ſoeuer it were, together with the paines due to the ſame: & there is alſo geuen vs (and that in great aboundance) the infuſion of diuine graces, to render vs able, to all endeuors & offices, of Chriſtian pietie.

*Et expecto reſurrectionem mortuorum.*

And I expect the reſurrectiō of the dead: For the more aſſured eſtabliſhmeut of our fayth, there is here ſet before vs, the reſurrection of the dead, without the which we were of all other creatures, the moſt wretched and miſerable, and al our hope planted in Ieſus Chriſt, were vtterlie fruſtrate. Wherfore, this article doth teach vs to beleeue, that the bodies of all, both men and women, which euer haue bene borne ſince the beginning of the world, though they be rotten, burnt, eaten of wormes, beaſts, or foules of the ayre, yet ſhall be rayſed againe at the day of iudgement, and be truly reunited vnto their ſoules.

*Et vitam venturi ſeculi.*

And the life of the world to come. This is the marke whereunto all the faithfull ought to direct their deſignes, and to prepoſe vnto them ſelues, as the hyer and recompence, of all their labours. Without this, no man can but iudge him ſelfe much more vnhappie and accurſed, then the bruit beaſts. Finallie if we eſteeme ſo much, and hould ſo deere this preſent life, which is ſo ficle and ſo ſhort, that it may rather be called a death then a life, in what eſtimation ought we to haue the life that is eternall, voide of all miſerie, and repleniſhed with all beatitude and perpetuall felicitie? Of which ioye our Lord of his mercie make vs then pertakers, what ſorrowe ſoeuer we ſuffer in this world. Amen.

*Of the ſigne of the Croſſe made at, Vitam venturi ſeculi.*

The ſigne of the holie Croſſe, is made at the wordes, *Et vitam venturi ſeculi*. Leaſt hauing bene tould of the bliſſe of the Saintes, and of the ioyes of the life euerlaſting. we ſhould deceaue our ſelues, by thinking to obtaine them without any trauel, whereas Chriſt him ſelfe, did not enter into the kingdome of his glorie, but by the ignominy of his Croſſe. For from the Church militant, vnto the triũphant, none can enter but by the Croſſe, as ſaith Ludolphus, *in vita Chriſti.*

*Amen.*

*Amen.*

For confirmation of that, which is contayned in this preſent Simbole, there is added for concluſion, this woord. *Amen*, that is to ſay, in veritie, trulie, certainlie, or without doubt we beleeue, that, which is contayned in the precedent articles.

*Of the kiſſe of the Altar.*

After this, bowing downe him ſelfe, he kiſſeth the altar: teſtifying by this ceremonie, that he willinglie ſubmitteth him ſelfe vnder the Croſſe of Chriſt, and that from the bottom of his hart, he imbraceth the ſame: confeſſing with the Apoſtle, that the miſeries of this life, are not worthie of the glorie, which ſhall be hereafter reuealed vnto vs.

*Dominus vobiſcum.*

The Creed being ended, the Prieſt turneth to the people, ſaying. *Dominus vobiſcum* Praying that our Lord be with them, that they may make their profit of that, which was repeated and rehearſed in the aforeſayd articles. And the people anſwere

*Et cum ſpiritu tuo.*

And with thy ſpirit. To the end, that being vnited together in the ſame faith and religion, they may feele the effectes of their ſaluation. Amalaricus ſayeth, that this ſalutation of the Prieſt to the people, denoteth an entrance, to an other office. And Gabriel Biel ſayth,

ſayth, that the Prieſt now ſaluteth the aſſiſtants, with *Dominus vobiſcum*, that God may be with them to receiue their oblations.

### *Oremus.*

Hauing ſaid *Dominus vobiſcum*, next he ſaith, Let vs pray. Becauſe, vnles our Lord be with vs, we can not pray to our ſoules health. And then he turneth him to the Altar; admoniſhing hereby, that now eſpecially, euerie one ſhould returne to him ſelfe, and diligentlie ſearch, and diſcuſſe his conſcience, that ſo he may offer vpp him ſelfe, an acceptable ſacrifice to Almightie God.

## CHAP. XXXVII.

## *Of the Offertorie. And of the condicions of the Hoſt that is to be offered.*

### *The* 1. *Reaſon.*

FIrſt the Offertorie taketh its name, *Ab offerendo*, Of offering; becauſe in this part of the Maſſe, the people are wont to make their temporal offeringes at the Altar. Which, in a ſolemne Maſſe, is moſt melodiouſlie ſoung, becauſe as the Apoſtle ſaith, Our Lord loueth a cheer full giuer. 2 Cor. 1. Becauſe alſo it is conuenient, that after the goſpel, there ſhould follow faith in hart, praiſe

praiſe in mouth, and fruit in worke, as teſtifi-eth Innocentius tertius.

### *The 2. Reaſon.*

Secondly, it is called the Offertorie, becauſe at this time, the prieſt doth take into his handes, and maketh an oblation, of the Hoſtes that are to be conſecrated. As alſo, becauſe it is a moſt immediate preparation and diſpoſition, to the holie Canon.

### *Of the condicions of the Hoſt.*

As touchinge the condicions of the Hoſt that is to be offered, ſundry notable thinges, are ſignified thereby.

1. This bread is made of wheate: becauſe Chriſt compared him ſelfe vnto wheate, ſaying. Vnles the graine of wheate falling on the ground doe die, it remaineth alone.

2. It is made in the forme or maner of monie: to ſignifie, that it is the ſame peny or reward, promiſed by our Lord in the goſpell, to the labourers in the vyneard Mat. 20 9.

3. It is round: to put vs in minde, that God is the Creator of all thinges, both in heauen and earth, Alpha, and Omega, without begining or ending By which alſo it denoteth vnto vs, the diuinity of our B. Sauiour, whereby he filleth the round worlde.

4. It is white: to repreſent vnto vs, the moſt pure fleaſh of our Lord and Sauiour, taken of the moſt holie, perfect, and moſt pure Virgin.

5. It

5. It is thinne: to ſignifie that both the Prieſt, & the communicants, ought to come faſting to receiue the ſame.

6. It is made without leuain: to ſignifie, that our hartes ought to be made cleane, trō all leuain of enuy and malice.

7. It muſt be whole, not crackt or broken: and that to ſignifie two ſundrie myſteries. The one, that we ought to be allwayes, in loue and charitie with our neighbours. The other, that we ought to liue in the vnity of the Catholique Church, and neuer to be ſundred by ſciſme or hereſie.

8. In this Hoſte is writtē, the name & image of our prince and ſoueraigne: to ſignifie, that we ought to acknowledg our ſelues to be his people, and the ſheepe of his paſture: as alſo, that he hath made, to his image and likenes.

9. Some likewiſe do forme therin, the picture of a Lambe, to ſignifie, that he which is ſacrified, is the true Lambe of God, which taketh away the ſinnes of the world.

## *Of the Paten Wheron the Hoſt is layed. And Why the ſame is hid or couered, vnder the Corporall.*

### *The 1. Reaſon.*

The Paten is ſo called, a Patendo, that is, of patency, or amplenes: and betokneth a hart large, open, & ample. Vpon this Paten, that is

vpon

vpon this latitude of charitie, the Sacrifice of iuſtice ought to be offered. This latitude of harte the Apoſtles had, when Peeter ſaid. Though I ſhould dye with thee, I will not denie thee: lik wiſe alſo ſaid all the Diſciples. Mat. 26. For which cauſe our Lord ſaid vnto them. The ſpirit indeed is prompt, but the fleſh is weake. Mat. 29 41.

### *The 2. Reaſon.*

And becauſe this latitude of hart, fled from them and lay hid, when they all forſooke and abandoned their maſter, therefore after the oblation is made, the Prieſt hideth the paten vnder the Corporall (or the Deacon remoued from the Altar, houldeth it couered:) whereby the flight of the Diſciples is ſignified: who whilſt the true Sacrifice was offered, fled and forſooke Chriſt, as he him ſelfe foretould them ſaying. Al you ſhall be ſcandaliſed in me in this night. Mat. 26. 31.

### *Of the two Palles or Corporals.*

And here it is alſo further to be noted, that there are two Palles, called Corporalls: the one layd vpon the Altar, vnder the Hoſt and Chalice, extended: the other layed vpon the Chalice, foulded That extended, ſignifieth Faith. That foulded. betokeneth vnderſtanding: for here the myſterie ought to be beleeued, but can not be comprehended; that faith

faith may haue merit, where humane reason can make no demonstrance.

## CHAP. XXXVIII.

### *Of the preparation of the bread and Wine for the oblation: and how therin is most liuely represented, the action of our B. Sauiour, in the institution of this Sacrament.*

#### *The 1. Ceremonie, and its signification.*

FIrst, by seeing the priest prepare the bread and wine for the oblation, we may be put in minde, how the disciples went before our Lord, to prepare his passouer, as the Euangelist witnesseth, saying. The first day of Azimes the disciples came to Iesus, saying. Where wilt thou, that we prepare for thee to eate the paschc? Mat. 26. 17.

*The 2. Ceremonie, and its signification.*

His offerring vpp the Host vpon the Paten before consecration: signifieth, the great affection, where with our Lord and Sauiour, offered vp him selfe to his heauenly Father, to suffer his death and passion for vs. As also the great desire which he had to ordayne this holie Sacrament, saying. With a desire haue I desie-

deſiered, to eate this paſſouer with you before I ſuffer. Luc. 22. 15.

*The 3. Ceremonie, and its ſignification.*

The prieſt preparing him ſelfe to performe the Offertorie, remoueth away the Chalice a litle from him, and then houlding vpp the Paten with the hoſte in both his handes, he ſayeth this prayer following. *Suſcipe ſancte pater* &c. The remouing away the Chalice a litle from him: doth ſignifie, how our Sauiour in the garden, went a litle a ſide from his Diſciples, as the ſcripture ſaith, about a ſtones caſt. The laying of the Hoſt downe vpon the Paten, repreſenteth the very maner of his prayer, to wit, *procidit in faciem ſuam, orans* as S. Mat. ſayeth, cap. 26. He fel vpon his face, praying.

*The 4. Ceremonie, and its ſignification.*

The prayer alſo it ſelfe, is imediatlie directed to God the Father, as likewiſe that of our Sauiours was, ſaying. *Suſcipe ſancte pater.* For euen ſo our Sauiour immediatlie directed that of his, ſaying. *Pater* &c My Father if it be poſſible, let this chalice paſſe from me. ibid.

## *Of the mingling of the Wine and Water, and of ſundrie notable circumſtances concerning the ſame.*

Hauing ended the former prayer, he maketh the ſigne of the Croſſe with the Paten, then

then layeth the hoſt vpon the Corporall, and afterwardes poureth wine and water into the Chalice: of the which (as likewiſe before of the Bread) many notable circumſtances, are to be conſidered.

*The 1. Ceremonie, and its ſignification.*

Firſt, as the Bread which is prepared for the conſecration, ought to be of pure wheat, ſo likewiſe the wine, for the ſelfe ſame reaſon, ought to be of the natural grape. Becauſe, as our Sauiour compared him ſelfe to bread, ſaying. I am the bread which came downe frō heauen. Iohn 6. ſo likewiſe he compared him ſelfe to a Vine, ſaying. I am the true Vine, and my Father is the husband man. Iohn. 15. 1.

*The 2. Ceremonie, and its ſignification.*

The wine is firſt poured into the Chalice, without the water: and this is done according to the example of Ieſus Chriſt him ſelfe, as S. Ciprian teſtifieth lib. 2 epiſt. 3. to ſignifie the blood which he poured fourth at the time of his agonie in the garden of Gethſemanie.

*The 3. Ceremonie, and its ſignification.*

Th water is firſt bleſſed, before it be mingled, but not ſo the wine. The reaſon wherof is, for that the wine, in this place, ſignifieth Chriſt, who needeth no benediction: & water the people, who in this life, can not be without ſinne, & therfore haue very great neede of benediction.

*The 4. Ceremonie, and its ſignification.*

Next is to be noted, that in this mixtion, there is more wine put into the chalice, then water: and this in ſignification, that the Church ought to be incorporated into Chriſt, and not Chriſt into the Church. And Pope Honorius affirmeth, that it ſhould be a pernicious abuſe, to doe the contrarie, cap. pernicioſus de celeb. Miſſ.

*The 5. Ceremonie, and its ſignification.*

In the Chalice of our Lord, wine is not alone without water, nor water alone without wine: becauſe both flowed foorth together out of his ſide at the time of his paſſion, as ſaith S. Alexander Pope and martyr, the fifte from S. Peter. Which S. Cyprian very notablie confirmeth, ſaying. *Si vinum tantum quis offerat* &c. If any man offer wine alone, the blood of Chriſt beginneth to be without vs: and if the water be alone, we beginne to be without Chriſt: but when both are mingled, then is a ſpirituall and celeſtiall ſacrament accompliſhed epiſt. 65. And Theophilus vpon the 19 of S. Iohn, ſaith, that the Armenians are hereby confounded, becauſe they doe not mingle in the myſteries, water with the wine, for that they beleeue not, as it ſeemeth, that water iſſued out of our Lordes ſide.

*The 6. Ceremonie, and its ſignification.*

Againe water is mingled with wine: to ſignifie

gnifie the effect of this diuine sacrament, to wit, Christ vnited to the people beleeuing, and the people beleeuing, vnited to Christ in whom they beleeue. For by water, is vnderstood the people, as Apocalips. 17. 15. *Aquæ multæ, populi multi.* Manie waters, are manie people.

*The 7. Ceremonie, and its signification.*

He which assisteth or serueth the priest, nether layeth the host vpon the Altar, nether poureth the wine, nor water, into the Chalice, but both are done by the priest him selfe: insinuating, that Christ him selfe, first instituted this sacrament, and after recommended the same to his Apostles For as the Euangelist saith. He tooke the bread and blessed it: and after, he tooke the chalice and consecrated it: and said to his Apostles, doe this in remembrance of me.

*Offerimus tibi Domine.*

We offer vnto thee o Lord Hauing mingled the water with the wine, as aforsaid, he taketh the Chalice and offereth it vp, saying, We offer vnto thee o Lord. Signifying by this ceremonie, how our blessed Sauiour most willinglie offered vp him selfe vnto his Father, to be the oblation and sacrifice, for our redemption. And here offer your selfe to his grace, by true and vnfeyned contrition of hart, for all your offences.

Then he makethe the ſigne of the Croſſe with the Chalice, ſetteth the ſame vpon the Corporall, couereth it with the palle, and next ioyning his handes togeither vpon the Altar, a litle inclined, he ſayeth.

*In ſpiritu humilitatis, & animo contrito, ſuſcipiamur à te Domine.*

To witt, in the ſpirit of humilitie, and in a contrit hart: for the ſpirit of humilitie, acknowledgeth the want of vertues: aud a contrit hart, the number of vices.

*Veni Sanctificator, omnipotens æterne Deus.*

Come o ſanctifier, omnipotent eternal God. Eleuating his eies to heauen, and contemplating the greatnes and ſublimitie of this myſterie, which he prepareth him ſelfe to offer, he humblie requireth the aſſiſtance of the Holie Ghoſt, to ſanctifie his oblation, (from whom alſo it is, that all good deſiers and holie inſpirations doe proceede) that by his ſupernaturall and miraculous operation, that which he deſiereth, may be effected, ſaying. Come therfore o ſanctifier, come by thy mercie, come by thy grace, come by thy goodnes, come by thy ſweetnes, come by thy loue, come by thy benignitie, come by thy pietie, and infinit bountie.

*Et benedic hoc sacrificium, tuo sancto nomini preparatum.*

And blesse this sacrifice, prepared to thy holy name. At which wordes, he blesseth the offeringes, calling vpon the Holie Ghost: who albeit he is named alone, yet he can not be alone, but is euen both from, and with, the Father, and the Sonne.

To conclude, of the Offertorie, mention is made by Walfridus de reb. ec. cap. 21. Rab. lib. 1. de diuin offic. cap. 2. Amal. lib. 3. de eccl. offic. cap. 19. Microlog. de eccles. obser. cap. 10 Isid. l. Etymo 6 cap. 19. Innoc. lib. 2. de myst. Myssæ cap. 53. and others.

## CHAP. XXXIX.

### *Of the Priests Washing his handes.*

#### *The 1. Reason.*

HE that looketh diligentlie, and narrowlie, to the first institution of this ceremonie, shall finde it expresselie to be taken, from the modell and example of our Sauiour himselfe, when he first ordayned this holie Sacrament. For before he consecrated his bodie and blood, or communicated the same to his Apostles, he first prepared them, by washinge their feete Iohn 13. 5.

*The 2. Reaſon.*

This verie cuſtome, the Church obſerued ſomtime, after his example.

Tertullian witneſſeth, that this cuſtome of the prieſt, to waſh his handes at the Altar, was obſerued amongſt the Chriſtians in his time. Tertul. ad vxorem lib. 2. And S. Ambroſe alſo, and diuers others, make mention thereof. Amb. li. 3. de ſacr.

*The 3. Reaſon.*

Miſticallie, this ceremonie admoniſheth, that euerie one ought with ſtrict examination to cleanſe his conſcience, preſenting him ſelfe at this holie table, if he deſire trulie to feele the effects therof, to the health of his ſoule.

*The 4. Reaſon.*

In particular the prieſt waſheth his handes at this preſent, notwithſtanding he had waſhed them before, that if perhaps by humane frailtie, he hath admitted vnto his minde, any vaine phantaſie or imagination, he may now at the leaſt, caſt it from him, and take as it were vnto him, another new cleanneſſe. For he ought to procure ſo much the more puritie, by how much he approacheth the neerer, to the woorke of this moſt pure, and moſt immaculat myſterie, that ſo he may touche with the more cleanneſſe, the moſt immaculate and pretious bodie of our Sauiour Ieſus.

*The*

*The 5. Reaſon.*

He waſheth not his whole handes, but onlie the tippes or endes of his fingars: to ſignifie, that our greater faultes, and groſſer offences, ought firſt to be cleanſed elſe where (to wit, in Confeſſion) ſo that at the Aultar, we ſhould not neede to waſhe, but the tippes of our fingars onlie, that is to ſay, ſome light affections, which may ſometimes diſtract or diſturbe our ſpirit.

Then enclining a litle before the middeſt of the Altar, his handes ioyned theron, he ſayeth the prayer following.

*Suſcipe ſancta Trinitas, hanc oblationem quam tibi offerimus &c.*

Receiue, o holie Trinitie, this oblatiõn which we offer vnto thee. Hauing now placed the bread and wine in a readines to be conſecrated, he requireth the holie Trinitie, to accept his oblation, and that in the memorie, of the moſt ſublime and high myſteries, of the Paſſion, Reſurrection, and Aſcenſion of our Sauiour Ieſus: which poinctes are here propoſed, as the moſt principall articles, of the beleefe and health of all the faithfull.

## CHAP. XL.

### *Oſ orate fratres &c. And of the reaſon of the prieſtes turning vnto the people vpon the left hand.*

THis done the prieſt kiſſeth the Altar, and then maketh one whole turne thorough out, from the left hand to the right, ſaying. Pray brethren, that myne, and your ſacrifice, may be made acceptable in the preſence of God the Father almightie.

### *The 1. Reaſon.*

Touching the reaſon of the prieſtes tourning to the people vpon the right hand, we haue alreadie ſpoken before, ſhewing that by the right hand, the prieſt repreſenteth the perſon of our Sauiour, as now by the left hand, he repreſenteth his owne perſon: for by the right hand, is vnderſtood vertu and perfection: and by the left hand, frailtie and imperfection. The prieſt therfore repreſenting our Sauiour, paſſeth not to the left hand: to ſignifie, that in our Sauiour, there was no ſinne nor imperfection. But when he repreſenteth him ſelfe, to acknowledge that he is a ſinner, frayle, and imperfect, he paſſeth to the left hand, ſaying Pray for me bretheren.

*The*

*The 2. Reason.*

Againe by the right hand, is signified mirth, and ioy: and by the left, hand, sorrowe, and sadnes. Wherfore, the priest turning him to the Altar on his left hand, beginneth to represent the mysteries of the death and passion of our Saviour Iesus, a matter full of great sorrowe and sadnes, and signified by the left hand, as ioy by the right hand. For of the Angell which declared the ioyfull resurrection of our Saviour Iesus, the scripture saith, that he sat on the right hand of the sepulcher Marc. 16. 5.

*The 3. Reason.*

The good Hester (as we reade in hir booke cap. 4.) before that she would speake to kinge Assuerus, in the behalfe of all hir nation, was not content to betake hir alone to hir prayers, but also recommended hir selfe to the prayers of all the people. The priest therfore doth here the verie like, considering that at this time he presenteth him selfe before the kinge of all kinges, to speake in the behalfe of all his nation, that is to say, in the behalfe of all the Church of God.

*The 4. Reason.*

Againe, it may be said, that therfore the priest requireth to be assisted with the prayers of the people, for that he iudgeth him selfe insufficient to consecrate so great a sacra-

ment, vnles he be alſo holpen, and ſeconded with the prayers and ſupplications of all the aſſiſtants.

*Suſcipiat Dominus hoc ſacrificium &c.*

The people immediatlie make anſwere, & pray for him, ſaying Our Lord receiue this ſacrifice of thy handes, to the praiſe and glorie of his name, alſo to our vtilitie, and of all his holie Church. Wherin they imitate the counſell of the holie Scripture, which ſayeth. *Orate pro inuicem vt ſaluemini.* Pray one for an other, that yee may be ſaued Iames 5.

2. Secondlie, becauſe alſo it is requiſite, that both the people pray for the prieſt, and the prieſt for the people, for both the prieſt and the people are all ſacrificers, though in a far different maner, the prieſt ſacrificeth by him ſelfe, and the people by the prieſt, which is his ſpeciall commiſſion in this behalfe.

3. And rightlie ſay they, Our Lord receiue this ſacrifice of thy handes &c. to witt, at the handes of the prieſt, becauſe it is the ſelfe ſame ſacrifice which before the celeſtiall Father him ſelfe, vouchſafed to receiue at the handes of his Sonne. Wherfore with this oblation, the deuout ſoule may likewiſe offer her ſelfe to almightie God.

CHAP.

## CHAP. XLI.

### Of the Secret of the Masse, and of sundrie reasons concerning the same.

#### The 1. Reason.

FIrst, to declare why it is called by the name of Secret: All agree, that it is so called, because it is pronounced in a secret, and silent maner: there being nothing more beseeming this high and ineffable mysterie, then silence, as witnesseth Fortunatus lib. 3. de eccles. offic. cap. 21.

#### The 2. Reason.

To declare what this secret is: it is no other thinge, then certaine petitions, which the priest maketh vnto almightie God, that it may please him, to accept the prayers and sacrifices, which there are presented vnto him in the name of the church vniuersall.

#### The 3. Reason.

And here let it be noted, that these Secret prayers, must alwayes agree with the Collects in number, order, and matter. As for example, if the Priest doe take three Collects. The first of the Sonday. The second for the peace of the Church. The third, that which is common for the liuing and the dead. Then must

the first Secret also be of the Sonday. The second for the peace of the Church. And the third for the liuing and the departed: not that ether the number or order, maketh so much in this matter, but because the Church herein followeth the doctrine of S. Paul, saying. *Omnia honestè & secundum ordinem fiant in vobis.* Let euerie thing be done decentlie, and according to order amongst you

### *The 4. Reason.*

The priest reciteth these prayers in secrett, and that especiallie for fiue causes. First, to shew, that the vertu of the sacrifice, which our Lord was to make for the redemption of man, was concealed and hid from the world, vntill the time, that he offered him selfe vpon the Crosse.

### *The 5. Reason.*

Secondlie, to shew that the Iewes, presentlie after the raising of Lazarus, conspired amongst them selues to kill our Lord; for which cause, he did not walke openlie amongst them (as the scripture saith) but retired him selfe in secret, into the citie of Ephrem. Iohn. 11. 53.

### *The 6. Reason.*

Thirdlie, to put vs in minde what our Sauiour did, during the time he was thus retyred. Whereof Rupertus li. 2. de diuinis officijs, rendreth the reason, sayinge. The priest therfore,

therfore, standing in silence, and secretly praying vpon the offeringes, prepareth the holie sacrifice: becauſe our Lord, euen when he hid him ſelfe, and walked not openlie amongſt the Iewes, prepared for vs, the wholſome Sacrament of his paſſion: Thus he. Neyther can the prieſt more conuenientlie repreſent vnto vs, the myſteries of the death and paſſion of our Sauiour Ieſus, and the order of them, then by beginning at the conſpiration of the wicked Iewes, from which he withdrew him ſelfe in ſecret, becauſe as the Euangeliſt ſaith, his time was not yet come.

*The 7. Reaſon.*

Fourthly, to repreſent the great taciturnitie and ſilence, which our Sauiour vſed, at the time of his examination before the Iudge: which (as the goſpel witneſſeth) was ſo great, that the Iudge him ſelfe did wonder thereat.

*The 8. Reaſon.*

Fiftlie to put vs in minde, of the ſilence which he vſed at the time of his paſſion, when he was led as a meeke and innocent lambe vnto the ſlaughter. Which example the holie Martyrs doe therfore imitate, of whom the Church ſingeth. *Non murmur reſonat, non querimonia* There is nether murmur, nor complayning heard.

## CHAP. XLII.

### *Of the Preface; And of ſundrie reaſons concerning the ſame.*

#### *The 1. Reaſon.*

TOuching the name, interpretation, and etymologie of the worde, the worde Preface, is a word, which we retaine of the Latins, as that of Trinitie, Sacrament, and the like: and ſignifieth no other thinge then a certaine preparation, preamble, or prolocution, which is vſed before we come to the principall narration, or matter entended, the better to prepare and diſpoſe the auditors: like vnto the Proemes and Exordiums, which Orators vſe before they enter into their narrations. And for this reaſon, this exhortation and Preface, ſerueth to prepare and diſpoſe the Chriſtians to deuotion, whilſt the prieſt addreſſeth him ſelfe to recite the holy Canon: which contayneth the moſt ineffable and incomprehenſible myſterie, of the conſecration of the bodie and blood of our Sauiour Ieſus.

#### *The 2. Reaſon.*

According to the interpretation aforeſaid, this Preface, may be referred to that action of

of our Lord, Luke 22. Where he sent two of his disciples, to wit Peter and Iohn saying. Goe and prepare vs the Paschе that we may eate. Who as our Lord willed them, went & prepared the same.

*Per omnia secula seculorum.*

World without end. The priest ( being come to the end of the Secret, lifteth vpp his voice, pronouncing his wordes on high to be heard and vnderstood of all the assistants: to signifie, that our Sauiour hauing absented him selfe from Hierusalem, returned thither againe fiue dayes before his passion, shewing him selfe openlie to his enimies, and making his entrance into the citie, with a great multitude of people following him.

*Amen.*

Amen. The reply of the people answering *Amen*, doth signifie the ioyfull acclamations of the people, who to honour our Sauiour, some of them cut downe branches from the trees, others cast their garments in the way where he was to passe, and others cried out on high, saying. *Benedictus qui venit in nomine Domini.* Blessed is he that cometh in the name of our Lord.

*Dominus vobiscum.*

Our Lord be with you. Then the priest to dispose the assistants to be the more attentiue to that, which he goeth about to doe, sa-

luteth

luteth them a new, requiring, that our Lord be with them. And that not without neede: for greate were the miſerie of man, not to be with him, without whom he can not be.

*Et cum ſpiritu tuo.*

And with thy ſpirit. The people hauing receaued this ſo wholſome a ſalutation of the prieſt, doe likewiſe reſalute him againe, praying, that euen as he hath wiſhed, that God may be with thē, ſo alſo he may be with his ſpirit, to the end that he may ſpiritually accompliſh his office. with al decencie.

Iohannes Diaconus, in the life of S. Gregorie, recounteth. That Saint Gregorie in the time of Maſſe ſaying, *Dominus vobiſcū*. & his chaplins which attended him, being negligent to make him anſwere, an Angell from heauen ſupplied their default ſaying. *Et cum ſpiritu tuo.* Ioh. Diac in vita Greg lib. 4.

*Surſum corda.*

Our hartes on high. This is another ſalutation of the prieſt to the people, to the end, that they ſhould againe with new feruour, lift vpp their hartes on highe to heauen, to conſider the maruelous greatnes of the myſtery which is there vndertaken. Yea we may trulie ſay, that in this ſalutation, he further exciteth the Angels them ſelues, and all the celeſtiall hierarchies, to laude the maieſtie of almightie God.

*Habe-*

*Habemus ad Dominum.*

We haue them to our Lord. Of this *Surſum corda* S. Aug ſer 44. de tempore ſayeth. The hartes of the faithfull are a heauen, becauſe they are daylie directed vpp to heauen, the prieſt ſaying, *Surſum corda*, and the aſſiſtants anſwering him. *Habemus ad Dominum*. Yea this the verie woorke of nature it ſelfe: and the proportion of our hart wherewith we pray, doth likewiſe preache, and proclaime vnto vs; wherof, that part which is turned downwards towardes the earth, is verie litle and picked, and that which is directed vpwardes to heauen, is large and extended. Which being conſidered, let thoſe that are preſent at this dreadfull myſterie, well and dulie remember, what they haue proteſted to the Prieſt at *Surſum corda*, anſwering him, *habemus ad Dominum.*

*Gratias agamus.*

Let vs giue thankes. As in the former exhortation, it was needeful to craue of the diuine goodnes eleuation of minde, wherewith to pray well: ſo it is next expedient, that hauing receiued this eleuation of minde, we render hartie thākes to our Lord God for the ſame: & for this cauſe the Prieſt admoniſheth the people ſaying. Let vs giue thankes.

*Domino Deo noſtro.*

To our Lord God. For he is God, which of nothing

nothing created vs. He is Lord, who with his blood hath redeemed vs. He is Ours, who liberallie communicateth him ſelfe vnto vs. Againe, he is God, who in creating, gaue vs nature. Lord, who in redeeming, gaue vs grace. Ours, who in ſauing vs, will giue vs glory.

*Dignum & iuſtum eſt.*

It is meete, and iuſt The people make anſwere, acknowledging that it is meete and iuſt. Meete in reſpect of him, becauſe he is our Lord. Iuſt, in reſpect of vs, becauſe we are his people, and the ſheepe of his paſture. Againe. Meete, in reſpect of his manifould benefits. Iuſt, in reſpect of our gratitude and obligation.

*Verè dignum & iuſtum eſt, equum & ſalutare.*

It is verilie meete, and iuſt, right, and wholſome. Which wordes the prieſt repeating after the people, addreſſeth vnto almighty God, containing ſo manie ſeuerall myſteries, as there be ſundrie woordes repeated. For I finde, that the learned and holie Doctors of Chriſts Church, haue taken great delight and pleaſure, to explicate vnto vs theſe fiue wordes of the Preface.

Firſt Albertus Magnus, referreth them to fiue dignities or excellencies, contayned in this holie ſacrament, ſaying that this ſacrament is a ſacrament of vndouted veritie: of a moſt

moſt excellent dignitie: of exceeding liberallitie: of weighed equitie: and of moſt wonderfull efficacie. For to the veritie thereof, anſwereth this worde, *verè*: to the dignitie thereof, anſwereth this worde, *dignum*: to the liberallitie thereof, anſwereth this worde, *iuſtum*: to the equitie thereof, anſwereth this worde, *equum*: and to the efficacie thereof, anſwereth this worde, *ſalutare*.

Others referre theſe wordes, to foure principall benefits which we receiue of allmightie God; to wit, our Creation, Redemption, Iuſtification, and Glorification. And amongſt others Innocentius the 3. thus expoundeth them. Trulie Meete, becauſe thou of thy meere Goodnes haſt created vs. Iuſt, becauſe of thy pure mercie thou haſt redeemed vs. Right, becauſe gratis thou iuſtifieſt vs. Healthfull, becauſe thou doſt perpetuallie glorifie vs.

*Nos tibi ſemper, & vbique gratias agere.*

That we alwayes, and euerie where, giue thankes vnto thee. By which wordes, *ſemper & vbique*, alwayes, and euerie where: is vnderſtood, the greatnes and immenſitie of allmightie God, who is preſent euerie where, & in all places. Or alwayes, that therfore we ought to render him thankes, in all times and in all ſeaſons. And euerie where, becauſe where ſoeuer we be, in him we liue, moue, and

and haue our being.

*Domine ſancte, pater omnipotens æterne Deus.*

Holy Lord, Father omnipotēt, eternal God. Which other wordes, expreſſe diuers moſt high attributes of his moſt excellent maieſtie. As by the word *Domine*, that he is a Lord, & therfore to be ſerued. By the world *Sancte*, that he is holie, and therfore that his ſeruants ought alſo to be holie. By the worde *Pater*, that he is our Father and we his children. By the worde *omnipotens*, that he is almightie, & able to defend vs from the power of ſathan, and of all our enimies. By the worde *æterne*, that he is euerlaſting, and can glorifie vs eternallie By the word *Deus*, that he is ſole and abſolute God, our onlie maker, redeemer, and preſeruer.

*Per Chriſtum Dominum noſtrum.*

Thorough Chriſt our Lord. Which wordes doe giue vs to vnderſtand, that we miſerable creatures which haue offended a God of ſuch goodnes and excellencie, a Lorde, a holie Lorde, a Father, an omnipotent Father, a God, an eternall God, being of our ſelues nothing elſe but duſt and aſhes, and moſt vnworthie to preſent our ſelues before his maieſtie, doe therfore not onlie giue humble thankes for all his benefits, but alſo doe ſeeke to appeaſe him for our offences, and that

that, *Per Christum &c.* Thorough Christ our Lord.

*Per quem maiestatem tuam laudant Angeli.*

First this name of Angell is a name of office and not of nature: wherfore when they are sent, they are called Angells or messengers, for as much they reueale the minde of God vnto men: which name is common to all the celestiall spirits, though in this place, it is perhaps vnderstood particularlie, of those which are of the lowest order; wherof euerie man hath one for his keeper (vnles he driue him away by his euil life.) For so S. Aug. saith of thē, that they loue, what God loueth: keepe, what God keepeth: and forsake what God forsaketh Soliloq. cap. 7. Of these mention is made in the 1. of S. Marc 18. of S. Mat. and Heb. 1.

*Adorant Dominationes.*

The Dominations adore. Dominations are those, by whome the other Angells receiue the ordinances of God, and who do see them executed: of which preheminence and predomination ouer other Angells, they are called Dominations. Now then if these so noble spirits to whom, by reason of their office, adoration doth seeme to be due, doe them selues with most profound reuerence, adore almightie God, how much more ought we, who are but dust & ashes, to humble our selues

ſelues vnder his almightie hand. Of Principallities, Powers, Vertues, and Dominations, S. Paul maketh mention, all in one epiſtle. Epheſ. cap. 1.

*Tremunt poteſtates.*

The powers doe tremble. The powers are ſuch, to whom the wicked powers are ſubiect: and hereof they receaue their name, becauſe the malignant ſpirits by their power, are bridled and reſtrained, that they can not doe ſo much hurt as they deſire. Of theſe it is ſaid, that they tremble, not for timerous feare, being perfectlie bleſſed, but (ſaieth Gabriell Biell) for obedience, reuerence, and admiration of ſo ineffable a maieſtie, acknowledging their power to be nothing, in reſpect of the diuine and immenſe powre of him, who is contayned in this dreadfull Sacrifice.

*Cæli cælorumque virtutes.*

And the powers of the heauens. In this place theſe wordes doe ſignifie all the companie of the celeſtiall ſpirits which are the intellectuall heauens. But ſome vnderſtand them of the materiall heauens, in that ſenſe of the 19. Pſ. *Cæli enarrant gloriam Dei.* The heauens declare the glorie of God. For as Euthymius in Pſal. 148. and S. Chriſoſtome ſay; The heauens, and alſo the ſtarres, although they want a voice, and haue nether life nor ſoule, yet doe they laude & praiſe the maieſtie of

of God by their greatnes, beautie, situation, nature, vtilitie, ministerie, perseuerance, and by other like meanes: wherby also they doe draw the mindes of their beholders, into the admiration and praise of their Creator.

*Et beata Seraphim socia, exultatione concelebrant.*

And the blessed Seraphim, with mutuall ioy doe ioyntly celebrat. *Seraphim* in Hebrue, is interpreted *Ardentes*, burning, or inflaming, for that they are enkindled and inflamed in charitie aboue all others; betwixt whom and God, there are no other Angells: being so inflamed with the brightnes of the diuine light, that as the Prophet Esay saith. (cap. 6.) They couer the face and feete of him that sitteth in the throane.

*Cum quibus & nostras voces vt admitti iubeas deprecamur, supplici confessione dicentes.*

With whom we beseech, that thou wouldest commād our voices to be admitted, with humble confession saying, For as much as all the celestiall orders of Angells aforenamed, are chieflie employed in continuall praises & thākſgiuinges before the presence of almightie God, therfore the priest maketh his humble petition to our Lord in the name of them all, that he would vouchsafe to receiue our laudes and praises, amongst the praises of the holie

holie Angells: that ſo men aſſociated with the celeſtiall ſpirits, as the lower ſtringes of an harpe with the higher, they may ioyntlie ſound foorth the heauenlie hymne of *Sanctus* following.

## *Of the ſacred hymne of Sanctus, and of ſundry reaſons concerning the ſame.*

### *The 1. Reaſon.*

FIrſt, Gabriell Biel in his expoſition of the Maſſe, ſaith, that *Sanctus*, is ſo called of *Sancio*, which is to conſecrat, dedicate, eſtabliſh, ratifie, or confirme: and thus lawes, cuſtomes, and men alſo, are called holie.

### *The 2. Reaſon.*

The ſame author ſaith, that *Sanctus* may be ſo called, *à ſanguine hoſtiæ*, of the blood of the hoſt, for amongſt the people of the ould law, that was called holie, which was conſecrated or ſprinkeled with the blood of the hoſt; and ſo *Sanctus* may be as much, as *ſanguine unctus*.

### *The 3. Reaſon.*

Cyrillus, or rather Origines ſaith, that the word *Sanctus*, with the Greekes is called Hagios, which is, ſaith he, *extra terram eſſe*, to be, out of the earth: lib. 11. in Leuit. which thing doth in verie deed, moſt perfectlie and excel-

excellentlie agree with that most diuine, and pure nature of almightie God.

### *The 4. Reason.*

S. Denise in his 7. cap. of his heauenlie Hierarchie, saith, that this *Sanctus*, is a voice of exceeding praise, ful of much dread and reuerence. And S. Ambrose saith, that we finde nothing more pretious, wherin we may set foorth and extoll almightie God, then in that we call him holy li. 3 de Spir. Sancto cap. 12. Adde, that holy, is one of the names of almightie God. Luc. 2.

### *The hymne of Sanctus, confirmed by miracle.*

Gabriel Biell in his learned exposition vpon the Masse saith, that when Constantinople was shaken with an earthquake, & the people for feare prayed in the fieldes, in the sight of all, a litle child was taken vp into the ayre, for the space of an hower, and afterwards descending againe, said, that from heauen this Angelicall hymne, resounded in his eares, as from a great multitude, or quyre of celestiall singers; and that he was commanded to declare that song of praise to all the people: which as soone as they began to sing, God deliuered them from that iminent danger.

### *Sanctus Sanctus Sanctus.*

Holie, Holie, Holie. These sacred wordes thrice repeated, may putt vs in minde of the

three perſons of the moſt B. Trinitie (the Father, the Sonne, and the holie Ghoſt (euery one of which are infinitlie holie, with the ſame ſanctitie. Which ſanctitie in theſe three perſons, doth far ſurpaſſe the ſanctitie of all other creatures by manie degrees. For firſt, the ſanctitie of God is infinit, without bound or meaſure. Secondlie, it is independent, and nether ſpringing nor flowing from any other fountaine. Thirdlie, it is to God eſſentiall, and not participated.

*Dominus Deus.*

Lord God. The Church in this deuout Canticle, doth moſt liuelie declare and ſet foorth vnto vs hir faith, in the doctrine of the B. Trinitie. For the word *anctus*, thrice repeated, plainlye ſignifieth the Trinitie of perſons: & the word *Dominus*, once repeated, truly declareth the vnitie of eſſence.

*Sabaoth.*

Of hoſtes. The woorde *Sabaoth*, ſignifieth as much as *militiarũ*, of hoſtes or armies: for ſo manie armies hath God in earth, as there are ſeueral orders in the Church: and ſo many armies hath he in heauen as there are ſundrie orders of holie Angells. And rightlie doe we call the Angelicall ſpirits an armie: becauſe they fight againſt the ſpirituall powers, to wit, the Diuels.

*Pleni ſunt cœli & terra gloria tua.*

Heauen and earth are full of the maieſtie of thy glorie. To wit Angells and men, repleniſhed with diuine grace. Or heauen and earth are full of his diuine glorie, becauſe his dietie is euerie where: aboue all thinges not elated: vnder all thinges, not proſtrated: with in all thinges, not included: without all thinges, not excluded.

Againe, heauen and earth are full of his glorie: becauſe the ſelfe ſame glorie, which is in heauen with the Angells, is likewiſe with vs in earth: the ſelfe ſame glorie, which is ſitting vpon the throane and right hand of the Father, the ſelfe ſame glorie is vpon the Altar: and therfore both heauen and earth at one and the ſelfe ſame time, is filled & repleniſhed, with the ſelfe ſame glorie.

*Hoſanna.*

Hoſanna, in Hebrue, is compoſed of Hoſiach, ſaue, and anna, which is an Interiection of beſeeching, and being put together, ſoundeth as much as, ſaue we beſeeche thee. Which Pope Simachus interpreteth more manifeſtly, ſaying Saue me o Lord I beſeech thee.

*In excelſis.*

In the higheſt. Theſe other wordes, *in excelſis*, ioyned to *hoſanna*, doe cleerelie ſhew what this ſauing is, which is before vnderſtood in the word *Hoſanna*, to wit, *in excelſis*

in the higheſt, that is in heauen, becauſe Chriſt came to giue, not earthlie, but heauenlie, not temporal, but eternall ſaluation.

*Benedictus qui venit in nomine Domini.*

Bleſſed is he that cometh in the name of our Lord. Bleſſed is he which cometh, once to offer him ſelfe for vs in a cruentall oblation vpon the Croſſe: & bleſſed is he which cometh daylie to be offered incruentallie for vs, vpon the Altar: and bleſſed is he which commeth to repleniſh vs, with aboundance of all ſpirituall graces and benedictions.

*Hoſanna in excelſis.*

Hoſanna in the higheſt. This *Hoſanna* is twice repeated, for the two parts of glorie, the one of the body, and the other of the ſoule: or for the ſaluation of two people, the Iewes and the Gentils.

## *Of the ſigne of the Croſſe, made at the end of the aforſaid hymne.*

The wordes *Benedictus* &c. were (as before was ſaid) the prayſes and acclamations of the people, when our Sauiour returned to Hieruſalem, at the pronounciation whereof, the Prieſt maketh the ſigne of the Croſſe before his face: to ſignifie, that this honorable entrie of Chriſt, with all thoſe high acclamations of the people, was not to receiue the pompe of a worldly kingdome, but by his paſſion and death, to purchaſe our redemption.

The

The vſe of ſinging of ſundry Prefaces in the holy Maſſe, is very ancient, as appeareth out of Clemens Romanus, Cyprianus, Chriſoſtomus, Baſilius; Ambroſius, and ſundrye others, cited by Durant. in li. de rit. Eccleſ. Cath. lib. 2. cap. 30.

## CHAP. XLIII.

### *Of the holy Canon of the Maſſe, and of ſundrie notable myſteries contained in the ſame.*

FIrſt Canon, is a Greeke woord, which ſignifieth a rule, or a thing regularly cõpoſed: and this part of the Maſſe is ſo called, becauſe it containeth, certaine preſcriptions and ordonances, for the conſecration of ſo high a ſacrament. As alſo, becauſe it hath by the authoritie of the Church of Rome, obtaitained the force of a preſcript or law.

Of the holie Canon doe make mention moſt authors which euer tooke vpon them to write of the Maſſe, euen from the Apoſtles vnto this preſent: and therfore it ſhall not be needful in this place or in the diſcourſe enſuinge, to fill vp paper with the particular names of anie, ether ancient or moderne.

### *Why the holy Canon of the Maſſe, is ſaid in ſecret.*

The holy Canon of the Maſſe is ſaid in ſe-

cret: becauſe that which is performed therein, if ſo hiden and ſecret, that no human reaſon, is able fully to comprehend it.

Durandus ſaith, that the holy Canon of the Maſſe is ſaid in ſecret, leaſt otherwiſe thoſe ſacred words ſhould be made ouer common, or wax contemtible amongſt the ſimple people, who by daylie vſe of hearinge thē, might careleſſy recite and ſing them in the open ſtretes, and other places not conuenient.

For as the ſame author recounteth, when in former times the holie Canon of the Maſſe was pronounced publiquelie, almoſt all maner of perſons learned it by rote, and would ſinge it in the fieldes & open ſtreetes. Whervpon it happened, that certaine ſhepheardes ſinging it for recreation, and laying bread vpon a ſtone, at the prolation of the ſacred wordes, the bread was turned into fleſh, but they by Gods iuſtice, were ſtriken with fyre ſent downe from heauen. For which cauſe the holie Fathers of Gods Church haue euer ſince ordayned, that theſe ſacred wordes, ſhould alwayes be ſaid in ſilence.

The like alſo happened to three litle boyes, who to make them ſelues ſport, would ſeeme to take vpon them to ſing Maſſe. Who firſt placeing a ſtone inſteed of an Altar, and then laying their bread theron, inſteed of an Hoſt, and after putting water into a wodden diſhe, inſteed of a Chalice, were ſoddainlie ſtroken to the earth, and their bread and water, con-

ſumed with fyre which fel from heauen: & for the ſpace of three dayes (to the great amazement of their parents) remayned ſpeechles: but after three dayes, coming againe vnto thē ſelues, recounted openly, all that, which had befell thē: al which is teſtified, more at lardge, by Ioannes Moſcus, and by manie others.

The premiſſes therfore conſidered, I am here to pray the gentle Reader to pardon me, if I doe not turne the wordes of the ſacred Canon, immediatlie enſuing, into our vulgar tongue, as I hau done the former, which I proteſt in regard of their dreadfull venerablenes, I dare not to doe. Hoping neuertheles, ſufficienthe to explicate, their ſence & meaning, by the enſuing method. Now then, according to S. Hierom, let vs ſprinkle our booke, and the poſtes of our houſes, with blood. And with Zara let vs binde a red thrid vpon our fingar, that we may ſet foorth the paſſion and death of our redeemer, and ſorrowfullie conſider, the vnſpeakeable paines, which he vouchſafed to ſuffer for vs.

## CHAP. XLIV.

### *Of the ſacred Canon of the Maſſe.*

TE.

FOr as much as in the holie Canon of the Maſſe, ſpecial memory is made of the paſ-

ſion and death of our redeemer, therfore perhaps it was ordained by deuine prouidence, and not by humane induſtrie, that the ſacred Canon, ſhould take its beginning from that letter, which by his proper forme, doth liuelie expreſſe the ſigne of the Croſſe in the figure of Thau. As the Prophet Ezechiel ſaith cap. 9. The ſigne of Thau in the fore-heades of the men, which ſorrow and mourne.

*Igitur.*

Which word *Igitur*, is a particle Illatiue, connecting the ſacred Canon, vnto the Preface before rehearced. As if he ſhould ſay; After ſuch preamble of prayers, and celebration of prayſes, at the lenght we enterpriſe that, which hitherto for reuerēce we haue deferred.

*Clementiſsime.*

Clemencie, by S. Thomas, is defined to be, A lenitie, or gentlenes, of a ſuperior, to an inferior, and which out of a certaine ſweetnes and tendernes of affection, doth moderate paines. Seneca in like maner, defineth it to be. An inclination of the minde, to lenitie or pittie, in the execution of puniſhments. Rightlie therfore in this place, our Lord is ſaid to be moſt clement, becauſe, as for our ſinnes, he doth not in this life, exact of vs to the vttermoſt farthing, ſo nether in his diuine ſeruice, doth he rigorouſlie require, at our handes, that which is due to ſo highe a maieſtie:

ieſtie: nay, he doth rather greatlie tollerate, the ſuppliants infirmity, ſupplying his defects, with the aboundance of his pietie.

*Pater.*

As touching the name and title of a Father, it belongeth to a Father, 1. To produce a childe like vnto him ſelfe. 2. To loue it being produced. 3. To prouide it of neceſſaries. 4. And to teache and inſtruct it. All which, almightie God hath moſt mercifullie performed vnto vs: for he is a Father in creating vs. A Father in tendernes of affection towards vs. A Father in prouiding for vs. And a Father in inſtructing vs, by his diuine and moſt holie ſpirit.

*Per Ieſum Chriſtum Filium tuum.*

In which wordes, is clearlie alleadged, the virtu of the Mediator: the which, of what maruelous operation and efficace it is, plainlie appeareth, by the great propinquitie which he hath with both parties, betweene whom, he is in the midſt as Mediator. For firſt with God he hath propinquitie, becauſe he is the Sonne of God: alſo with vs he hath propinquitie, becauſe he is the Sonne of mã. Whence it followeth, that he firſt praying to his heauenlie Father for vs, doth ſet open his eares to our petitions, and in a ſort, addicteth them to heare our ſuplications.

*Dominum noſtrum.*

And worthelie is he ſaid in all theſe to be

ours, to wit, our Ieſus, our Chriſt, and our Lord: giuen, for a preſeruatiue of our health: in foode for our refection: in ſacrifice for our reconciliation: in ſacrament for our ſanctification: and in price for our redemption.

*Supplices rogamus ac petimus.*

Which two wordes, doe ſomewhat differ in ſignification: for to aske, is ſimply to demaund: but asking ioyned with beſeeching, is an obſecration which is made with earneſt entreatie and perſwaſion. And therfore aptlie by two diuers wordes the demaund is doubled, that ſo the prayer which is made may be of greater moment.

*Why the Prieſt here kiſſeth the Altar.*

This deuout ceremonie may ſignifie vnto vs, that Chriſt not onlie of his humilitie, obedience, and loue to his Father, gaue him ſelfe to death for vs, but alſo of his exceeding loue and charitie towardes vs. For as God ſo loued the world, that he gaue his onlie begotten Sonne for it: ſo alſo his Sonne loued the ſame, that he would likewiſe willinglie dye to redeeme it; not compelled by anie neceſſitie, as him ſelfe ſignified ſaying. I haue power to lay downe my life, and to reſume, or take the ſame againe.

*Vti accepta habeas, & benedicas.*

God is ſaid to accept our offeringes, not that they are, ether profitable, or delectable to him,

him, but that according to the accuſtomed and wonted maner of acceptance, we doe beſeeche him, that vpon thoſe thinges which we offer vnto the glorie of his name, he would poure downe the increaſe of his heauenlie benediction. And therfore there is ſubioyned. *Et benedicas.*

*Hæc † dona, hæc † munera, hæc † ſancta ſacrificia illibata.*

Which three wordes, *Dona, munera, ſacrificia*, may be thus diſtinguiſhed. Firſt, thoſe thinges are called *Dona*, which are giuen vs of God for our ſuſtentation, as teſtifieth the Apoſtle ſaying. Euerie beſt guift and euerie perfect guift, is from aboue. Iames. 1. Furthermore *Donum*, according to S. Iſidor, is that which the ſuperior, giueth or beſtoweth vpon the inferior. Or as Cyrillus ſayeth, a thinge which is giuen to ſuch as are in neede. Cyrill. in Collect. 2. They are called *Munera*, in as much as they are receiued of vs with a gratefull minde. Or rather in as much as we, who are poore and inferior, preſent them to God as to our ſuperior, expecting in lieu of them, to receiue ſome better thinge from his bleſſed handes. 3. They are called ſacrifices, in as much as we offer them vp to God, to pleaſe and pacifie him for our ſinnes. Or as they are offered vnto him, to honor him with the higheſt latrial honor. So that they are to be

conſidered. 1. As they reſpect the giuer, and ſo they are called Guiftes. 2. As they reſpect the receiuer, and ſo they are called Rewardes. 3. As they reſpect the offerer, and ſo they are called Sacrifices.

Againe ſome of our holie Doctors there be, who accommodate theſe three wordes, (*Dona, Munera, Sacrificia*) maruelouſly well, to the moſt pretious bodie and blood of our Sauiour Ieſus: as for example. 1. It is a Guift (ſay they) becauſe God hath giuen it vs of his meere liberallitie: and it is of ſuch excellent greatnes, that he could not poſſiblie giue or beſtowe a greater vpon vs. 2. It is a Reward or preſent, becauſe of all the oblations that we can preſent vnto him, we haue nothinge of price, but his moſt pretious bodie and blood which he hath giuen vnto vs, that we may giue or render againe vnto him. 3. It is alſo a Sacrifice, for that it is the verie lambe of God, which trulie was ſacrificed for the ſinnes of the world. And laſtlie, this ſo worthie a Sacrifice is ſaid to be, *Illibata*, for as much as it ought to be offered vpp, without any ſpot of ſoule or bodie.

## *Of the 3. Croſſes, Which are made at the prolation of three Wordes aforſaid.*

Concerninge the 3. Croſſes, which the Prieſt maketh at the prolation of the three wordes

wordes aforesaid. Stephanus Eduensis saith, that the bread and wine, are signed with a triple Crosse, to declare the whole mysterie to be wrought by the maruelous might of all the Trinitie,

According to Albertus magnus, and Innocentius tertius, by these three Crosses, may be vnderstood, three derisions, or illusions of our B. Sauiour. The 1. before the high Priest. The 2. before king Herod. And the 3. before Pontius Pilat.

*Imprimis quæ tibi offerimus pro Ecclesia.*

Euerie Sacrifice ought to be offered vp for all, that is to say, for the Church vniuersall, for it is great reason, that euerie Priest pray for all, because Christ, the proper Host of this Sacrifice, was offered vp for all: as writeth S. Cyprian. epist. 63.

*Tua.*

This word is added to the former, by way of obsecratiou, wherin we craue, that he would be good and mercifull vnto his Church not for hir owne merits, but for his owne guifts and many most singular graces, which he hath vouchsafed to bestowe vpon hir, and wherwith he hath marueilousslie adorned and enriched hir. And Gabriel Biel saith, that the Church vseth this world *Tua*, calling hir selfe *his*, the rather to insinuat hir self into his grace and protection. For as S. Ambrose noteth,

teth euerie one doth willinglie keepe and protect his owne, lib. 2. de pœnit. cap. 8.

*Sancta.*

This Church is called holie for ſundrie reaſons. Holie, for hir holie religion. Holie, for hir holie lawes. Holie, for hir holie Sacramẽts. Holie, becauſe hir head is the holie of holies. Holie, becauſe the Holie Ghoſt, hir ruler and director, is holie. Laſtlie holie, becauſe ſhe is vowed and conſecrated vnto almightie God, and ſanctified and waſhed, in the moſt pretious blood of our Sauiour Ieſus, as writeth the Apoſtle. Epheſ. 5.

*Catholica.*

Next this Church is called Catholique, that is to ſay vniuerſall, for as much as ſhe hath bene diffuſed by the ſplendor of faith, euen to the vttermoſt endes of all the world. In which name S. Aug. doth admirablie reioyce, becauſe he was contayned with in the lap of that Church, vnder the ſacred name of Catholique. *Epiſt. Quam vocant fundamenti, cap.* 4.

*Quam pacificare.*

Rightlie in the firſt place, doe we pray, for the pacification and peace of the Church, this peace being the bond of all concord, and the redreſſe of all diſcord: and which Chriſt our Sauiour, departing from his Diſciples, laſt of all bequeathed vnto thẽ. Iohn. 14. And after

after his reſurrection, firſt of all preached vnto them. Luc. 24. Secondlie, aptlie is peace here asked of almightie God, becauſe God is the God of peace, and not of diſſention. Thirdlie, verie well is peace required, in the time of ſacrificing, becauſe this Sacrifice is a Sacrifice of peace. Fourthlie, becauſe as no communitie can conſiſt without peace, ſo nether the Church.

*Cuſtodire.*

In the next place, we pray that our Lord would keepe his Church, eſpeciallie from the deceitfull allurements of the world, the fleſh and the diuell. From the dangerous incurſions of all rauening wolues, as from Infidels, Turkes, Heretikes, wicked Paſtors, and from all falſe bretheren. Which prayer, Chriſt himſelfe, before his departure, made for his Church and choſen, ſaying. That thou keepe them from euill Iohn. 17. Againe three ſundrie wayes, God preſerueth his from euil. 1. By a bleſſed and happie death, that they liue not to ſee them, as we reade of king Ioſua. 2. That they eſcape them by flight, as did S. Paul from Damaſco. 3. By giuing them fortitude, conſtantlie to ouercome them, as diuers holie Martyrs, and Confeſſors haue done.

*Adunare.*

And for as much as Chriſt himſelfe ſaith, that he hath other ſheepe, which are not as

yet

yet of the same sheepefould Iohn. 10. therfore for these also doe we pray, that they may be brought to the vnitie of the same Church. In which worde, according to S. Aug. we pray for that, which allwayes ought to be praied for, in the Church of Christ: to wit, that faith may be giuen to Infidels: vnitie to Schismatikes: and resociation to such, as by the censure of the same Church, are for a time, seuered to doe penance for their offences. Cont. Iulianum cap. 3.

*Et regere digneris, toto orbe terrarum.*

Which wordes, together with the other before recited, may be more brieflie thus expounded. To pacifie, from enimies, that she be not oppressed. To keepe, in peace, that she be not disturbed. To vnite, from scismes, that she be not diuided. To gouerne, in the dispositon of hir councells, that she be not deceaued.

*Vna cum famulo tuo Papa nostro* N.

Where note, that *Papa*, is said of the Interiection *Pape*, which is an Interiection of admiration, as admirable for sanctitie. And right worthelie is this name attributed to the bishop of Rome, for where as in many other seates, faith and religion hath fayled, to this chayre and seate of Rome, neuer could perfidiousnes haue accesse.

Et

*Et Antiſtite noſtro N.*

A Biſhop in this place, is tearmed by the name of *Antiſtes*, ſo called of theſe two latin wordes, *Ante*, and *Stes*, becauſe he ſtandeth and is placed, before other Prieſtes. Touching this our Biſhopp, we ought alſo to haue remembrance of him, for ſo S. Paul willeth vs ſaying. Remember your Prelates which haue ſpoken the word of God to you. Heb. 13. 7. And. Obey your, Prelates, and be ſubiect vnto them, for they watch ouer you, as being to rendar an account for your ſoules. verſ. 17. Seeing therfore, that they ſtand anſwerable and accountable for our ſoules, ſhould it not be verie great ingratitude in vs, to forget them in our prayers?

*Et omnibus orthodoxis.*

Doxa in Greeke, ſignifieth ſentence or opinion, and Orrhodoxos, as much as right beleeuers. By which word it is moſt plaine, that all Infidells, Heretikes, and Sciſmatikes, ſeperated from the myſticall bodie of our Sauiour Chriſt, are excluded from the fruite and benefit of this ſacrifice.

*Atque Catholicæ & Apoſtolicæ fidei cultoribus.*

Where it is to be noted, that to worſhipp the Catholique faith, is not onlie for a man to beleeue it in him ſelfe, but alſo to declare and expreſſe it in his deedes: as namelie, to ſuſtaine

ſuſtaine and defend the ſame, againſt all ſuch as ſhall impugne it: all which are trulie termed, defenders and aduancers, protectors and worſhipers of the Catholique faith.

*Of the firſt memento.*

## CHAP. XLV.

### *Memento Domine.*

HItherto the Prieſt, hath prayed for the Church vniuerſall, and for hir rulers. And now in this place he doth recommend vnto the diuine clemencie, his owne particular frindes, for whom he intendeth to offer vp Sacrifice: as, his parents, bretheren, ſiſters, kinsfolkes, and others benefactors, or ſuch as he hath taken in charge vnto him, as ſpeaketh S. Aug. Epiſt. 59. quæſt. 5. ſaying. *Memento Domine.* In which wordes, he deſiereth that our Lord would be mindfull of thoſe, whom in his preſent prayers, he offereth vpp vnto him: becauſe, to be had in minde of God, is to be holpen of God. And Gabriel Biell addeth, that when he asketh that our Lord would remember them, he demandeth that he would haue mercie on them.

*Famulorum, famularumque tuarum.*

Firſt, as the ſame author ſaith, men are ſet before women, for the dignitie of their ſex, becauſe

becauſe as the Apoſtle S. Paul ſaith, the man is the head of the woman. 1. Cor. 11. & Tim. 2. Next he calleth all thoſe for whom he prayeth vnto almightie God, not ſimplie men, but his ſeruants: therby acknowledging him for their good Lord and maiſter, full of al mercie, clemencie, and ſweetnes.

### *Why the Prieſt ioyneth his hãdes together, and meditateth a while in prayer.*

In this place, the Prieſt meditateth a while, and calleth to minde all thoſe aforeſaid, for whom he is obliged and bound to pray: as his owne parents, friendes, and benefactors &c. And this trulie greatlie moued diuers of our holie anceſtors, to induce ſome one or other of their children, to the office of Prieſt hood, becauſe they knew verie wel, that the Prieſtes were bound, to pray and offer Sacrifice particularlie for their parents, friendes, and benefactors. For how ſhould the Prieſt at this preſent, ſtanding in the preſence of Chriſt and his Angels, not remember his faithfull & louing frindes, their benefits beſtowed vpon him, their particular neceſſities, and their pious, holie, and deuout intentions? This therfore the Church dulie obſerueth, as being grounded vpon the law, both of God and nature.

### *Et omnium circumſtantium.*

The ſame holie Maſſe, is further particularlie applied, to all thoſe which in feruent faith

faith and attentiue deuotion, doe assist at the same, that they especiallie, may participat of the fruit, of the death and passion of our Sauiour Iesus, who by particular deuotion, haue adioyned them selues to assist at the Sacrifice. And well doth he pray for all those that stand about, that is, who stand firme in quietnes, inward recollection, and eleuation of minde in almightie God: & not for those who walke or stare about them, for all such, doe rather stir, then stand still.

*Quorum tibi fides cognita est, & nota deuotio.*

Faith according to S. Paul, is defined to be, an argument of thinges not appearing; To the end therfore, that all those which are present at the Sacrifice of the Masse, may reape the fruit which they desire, there is here required in them, these two thinges principallie. 1. A firme, and vnmoueable faith, to beleeue without staggering, that the bodie & blood of Iesus Christ, together with his soule and diuinitie, are trulie, reallie, and substantiallie present, vnder the species of bread and wine, after the prolation of the sacramentall wordes. 2. Deuotion; which is defined to be, a spirituall acte of the will, readilie obeying vnto almightie God. For it is not enough that the vnderstanding be vnited to God by faith, vnles the affection likewise, be conioyned

ioyned vnto him by pure deuotion.

*Pro quibus tibi offerimus, vel qui tibi offerunt.*

The Priest doth pray and offer Sacrifice, not onlie for those that are present, but for others also which are absent. Because some there are, who nether in bodie are present at Masse, nor yet in intention: such are the soules in Purgatorie, litle infants, and also many wicked and euil Christians, for whom notwithstanding the Priest doth offer, and that in particular. Others there be who are present at masse, ether in intention onlie, and not in bodie, or both in bodie and intention: and these both offer them selues, and the Priest also doth offer for them, although in a far distinct and different maner; for the people offer spirituallie, the Priest properlie: the people in affection, the Priest in function: the people offer in hart, holie desire, faithfull assistance, vniforme consent, and humble prayer, the Priest by actuall, externall, and visible ministrie, with absolute power to consecrate and sacrifice.

*Hoc sacrificium laudis.*

This oblation is here called a Sacrifice, of the effect; *quia sacros nos efficit*; because it maketh vs holy. And of praise, 1. Because Christ, with praise and thanksgiuing, first instituted the same. 2. Because he him selfe, offered

red it vp to the honor and praiſe of his eternall Father. 3. Becauſe there is nothing in this Sacrifice, which is not abounding and full of praiſe. For if reſpect be had to Chriſtes diuinitie, it is here. If his ſacred humanitie be ſought for, here is his ſoule, here is his bodie, here is his blood, all moſt worthie of praiſe and honor.

*Pro ſe, ſuiſque omnibus.*

In theſe wordes, the Prieſt who maketh this oblation, ought firſt (according to the well ordered rule of charitie) to remember him ſelfe, and the care and ſafetie of his owne ſoule. Next that all ſuch as haue any charge committed vnto them, to rule or gouerne, that they doe not onlie commend them ſelues vnto God, but alſo all thoſe that are committed to their charge and ouerſight: as, the Paſtor, for his flock, the Prince, for his ſubiects, the Captaine, for his ſoldiears, the Father of a houſe, for his familie, the Maſter, for his ſcholars, and ſo of others.

*Pro redemptione animarum.*

Which wordes doe ſhew, that the Prieſt ought not to pray, nether for any earthlie appetite, nor temporall gayne, but purelie and ſincerelie for the ſaluation of their ſoules: for to doe otherwiſe, were with Simon Magus, to buy and ſell the guiftes of God for monie.

*Pro*

*Pro spe salutis incolumitatis suæ.*

That is to say, for hope of health, as touching the sick: for hope of safetie as touching the healthie; for frindes, if they be fallē at enimitie; for their safe returne, if they be in iorney; and for their amendement, if they liue viciouslie.

*Tibique reddunt vota sua.*

Where note, that a vowe in this place, is not properlie taken for a promise of some spirituall thinge made vnto God, but for pious intentions, holie desires, and other good workes, which the Priest requireth to be accomplished with a most inward affection, by the assistants, according to the saying of the Prophet Dauid. Offer vp to God the sacrifice of prayse, & render thy vowes vnto the highest.

*Eterno Deo, viuo, & vero.*

In which three wordes, are plainlie excluded three sortes of creatures, which falslie haue bene taken and reputed for Gods, to wit, Diuels, Men, and Idols. For the Diuels, they are liuing, but not eternall: first becausse they had a begining; and next becausse they haue lost the life eternall. The second also are liuing, but nether eternall, nor true; not eternall, becausse they shall haue an end; not true, becausse as the Apostle saith. Euerie man is a lyar. The third are nether true, nor liuing, nor yet eternall, as being without all maner

maner of ſenſibilitie or motion.

To conclude, concerning the firſt part of the holie Canon, four thinges are chieflie to be noted; to wit, to whom; for whom; how; and wherfore we ought to offer vp this ſacrifice of praiſe. To whom? Onlie to God, that is to the moſt B. and vndeuided Trinitie. For whom? For the holie Catholique Church, that is for all true and faithfull beleeuers. How? In the vnitie of faith, that is to ſay, in the communion of Saintes. Wherfore? To wit, for all benefits, temporall, ſpirituall, and eternall.

## CHAP. XLVI.

### *Of the Comemoration Which is made of the B. Saintes.*

### *Communicantes.*

IN four thinges doe we communicat with the B. Saintes. 1. In faith; beleeuing what ſoeuer they beleeued, concerning the veritie of this B. Sacrament. 2. In Hope; becauſe the Saintes did hope, and we doe hope, for we ſtill hope, and expect in patience, that which they alreadie poſeſſe in full aſſurance. 3. In Charitie; for ſuch is the prerogatiue of Charitie, that though Faith doe ceaſe, when beatificall viſion is preſent; though Hope doe

deſiſt

desist when pleasant fruition is possessed, yet in heauen, Charitie neuer faileth, but is more increased and perfected. 4. We doe cōmunicat with them, in the vse and oblation of this B. Sacrament, whose former viaticum this hath beene, to bring thē to that most blessed life, wherunto they are so happelie arriued: Because also it is said of the Saintes, that they were perseuering in the doctrine of the Apostles, and in the communion of breaking bread.

*Et memoriam venerantes.*

The 1. reason why before the consecration of the bodie of Christ, the Church hath ordained the commemoration of the Saints to be made, is, because she hath bene taught & learned this out of the figures of the ould testament. For as the legal priest and Bishop, entering into the holie of holies, brought in with him the names of the twelue tribes, written vpon his Rationall: euen so the euangelicall priest, entring into the holie of holies, bringeth in with him, the name of the B. twelue Apostles.

But besides this, there are sundrie other reasons, for the commemoration, and veneration of the B. Saints. 1. Because the odor and fame of their vertues, is euerie where dispersed thoroughout the world. 2. Because their holie bodies and reliques, are had in

high veneration, and viſited and frequented with many pious pilgrimages. 3. Becauſe both Churches and Altars, of vnſpeakable riches, are dedicated vnto God, in their names and memories. 4. Becauſe vpon the tõbes of Martyrs, reliques, & bodies of the bleſſed Saints, the ſacrifice of the Maſſe, is daylie celebrated. 5. Becauſe at the ſepulchres, and memories of the B. Saintes, God doth worke manie maruelous miracles. 6. Becauſe in this the Church doth that, which all antiquities was accuſtomed to doe: for it hath euer beene the practiſe of the Church, to make commemoration of the B. Saints, in all hir prayers and ſupplications. As Exod. 32. Gen. 38. and Dan. 3.

*Imprimis.*

Firſt. Where being to ſpeake of our bleſſed Ladie, he well ſayth, firſt, to wit, before al Angells before all men, and before all creatures. For to which of the Angels was it at any time. ſaid. The holie Ghoſt ſhall come vpon thee? Or to what man was it euer ſaid. The power of the moſt high ſhall ouerſhadow thee? Luc. 1. 35. Or to what creature was it euer ſaid. that which of thee ſhall be borne holy, ſhall be called the Sonne of God?

*Glorioſæ.*

Where note, that to this moſt excellent queene, four moſt ſingular and renowned titles,

titles, are attributed and giuen 1. She is said to be glorious, because she is most gloriously assumpted both in soule and bodie. 2. Glorious for the great glorie which she enioyeth in the kingdome of heauen, wherein she far surpasseth all Cherubins, and Seraphins, yea all the Angelicall Spirits and orders of Saintes being put together. 3. Glorious, for the high honor which the Church militant doth giue vnto hir: for wheras other Saintes, are serued with the honor which is called *Dulia*, she is worshiped with that honor which is termed *Hyperdulia*, which Hyperdulia is an especiall honor, due vnto hir, for the affinitie and heroicall vertu, euen contracted with almightie God.

## *Semper Virginis.*

In the second place, that most excellent and supernaturall gift, to haue beene alwayes a virgin. For she was a virgin in bodie, a virgin in minde, and a virgin in profession. A virgin before hir childbirth, in hir childbirth, and after hir childbirth; without any corruption of hir virginall chastitie.

## *Mariæ.*

The name of Marie, hath three interpretations. Starre of the sea. Illuminated. And Empresse or Ladie. First she is Marie (that is starre of the sea:) for as much as all that are labouring in the bitter sea of pennance, and

ſorrow for their ſinnes, ſhe ſafelie bringeth to the ſecure harbour of health and ſaluation. She is Marie, (that is illuminated): becauſe thoſe that walke in the darknes of ſinne and of error, are conuerted by the meanes of hir ſingular merits. She is Marie (that is empreſſe or Ladie): for ſhe ſheweth her ſelfe to be Empreſſe and Ladie of abſolute power, ouer all the diuells and infernall ſpirits, in defending vs againſt them, both in our life, and at the dreadfull and fearfull hower of our departure.

*Genetricis.*

In the third place, ſhe which before was called a mayde, is called a mother. A maruelous fecunditie is expreſſed, when mother is mentioned: for maruelous trulie was the holie virgins fecunditie, whereat the prophet admirring, ſaieth. A woman ſhall compaſſe about a man. Ierem. 31. to wit, Marie, Chriſt: a mayden, God.

*Dei, & Domini noſtri Ieſu Chriſti.*

In the fourth place, ſhe is adorned with the ſupereminent title, not onlie of a mother, but of the mother of God, and of our Lord Ieſus Chriſt. For the holie virgin did not beare or bring foorth onlie a meere man, but true God: nether was ſhe onlie Chriſtipara, mother of Chriſt, but alſo Deipara, mother of God.

*Sed*

*Sed & beatorum Apoſtolorum.*

After the glorious virgin Marie, mention is made of the bleſſed Apoſtles, and that not without iuſt cauſe. For firſt they were the only witneſſes of this diuine Sacrament, who were preſent, when our Lord firſt inſtituted the ſame. Secondlie they were thoſe who receiued firſt authoritie and commandement to celebrate the ſame. Thirdlie they were thoſe who firſt put in practiſe the celebration of this diuine Sacrament. And fourthlie, they were thoſe, who ſet downe the chiefe orders and preſcriptions, to all Chriſtian nations, for the adminiſtration of the ſame.

*Ac Martyrum tuorum.*

After the Apoſtles, the holie Martyrs are alſo named, becauſe of their great conſtancie which they ſhewed in the hoat perſecutions, and ſheading their bloodes in the defence of their faithes: who therfore were truelie martyrs, that is to ſay, witneſſes of the veritie of the Chriſtian faith: for martyr, properlie ſignifieth a witnes, and martyrs are trulie witneſſes, yea euen vnto death. For great is the worke of martyrdome, and manifould the praiſes belonging therto. The firſt praiſe is, that it is an act of moſt noble Fortitude. The ſecond, that it is an act of moſt perfect Patience. The third, that it is an act of moſt ſtrme Faith. The fourth,

that it is an act of moſt feruent Charitie. For as our Sauiour ſaith, Greater charitie then this no man hath, that a man yeald his life for his frindes. Iohn. 15. 13.

And here in this place may occurre a queſtion: why in the Maſſe, no commemoration is made of the holie Confeſſors, ſeeing the Church, amongſt the Saints, doth ſo highlie worſhip their memories. The cauſe whereof ſeemeth to be this, for that in the ſacrifice of the Maſſe, (in which is repreſented the paſſion of our Lord) the memorie of none was to be made, bnt onlie of martyrs, who ſhe ding their blood for the loue of Chriſt, are made thereby perfect imitators of his paſſion: which the Confeſſors, though otherwiſe holie, haue not done.

## *Petri.*

Amongſt the Apoſtles, the name of Peter is firſt expreſſed, as being the chiefe and head of the Apoſtles. He was in great reputation at Rome, the Emperour Nero being angrie therwith, cauſed him to be crucified, with his head towards the earth, and his feet vpward; the which he him ſelfe requeſted, not thinking him ſelfe worthie to be crucified in that maner, as his Lord and maſter was. The people of Rome vppon this occaſion, embraced the faith & Chriſtian religion with great feruour. He was buried on the ſide of Ne-

roes

roes garden at the Vatican. He held the seat of Antioche in the time of the Emperor Tiberius, the space of 7. yeares. And 25. yeares, that of Rome.

## *Et Pauli.*

S. Paule a vessell of election, & indued with singular diuine graces, was called from heauē, to beare witnes of the name of Iesus, before kinges and Potentates. Of whom a religious father saith; He would haue no other vniuersitie but Hierusalem, no other schoole but mount Caluarie, no other pulpit but the Crosse, no other reader but the Crucifix, no other letters but his woundes, no other commaes but his lashes, no other full points but his nayles, no other booke but his open side, and no other lesson, but to know Iesus Christ and him crucified. He suffered innumerable trauels in the promulgation of the gospell. He was the same day, that S. Peter suffered at Rome, beheadded, in the yeare 17. from the passion of Iesus-Christ, & the 14. Yeare of the Emperor Nero. He was buryed in the way of Ostia, where since is built a most sumptuous Church & monasterie vnder his inuocatiō, not far from whence are to be seene yet at this present, three fountaines of springing water, which did breake foorth of the places, vpon which his head leaped thrice after his decollation.

*Andreæ.*

Who at the voice of one onlie calling, followed our Sauiour Chriſt. Who brought his brother Peter to be inſtructed of our Sauiour. Who diſputed with the Proconſull Egæus of the veritie of this B. Sacrament. Which Proconſull cauſed him to be crucified after the example of Ieſus Chriſt, but in a maner different, for that he had not his handes and feete peirced with nayles, but ſtreightly bound with cordes, to the end to put him to a more ſlowe death.

*Iacobi.*

S. Iames the greater, was a Gallilean by nation, the ſonne of Zebede, and brother of S. Iohn. Both which agreed to follow our Lord with ſuch affection, that they forſooke at an inſtant their carnall father, and companie of fiſhers. They were ſo greatlie beloued of our Lord, that their mother douted not to require ſeates for them on ether ſide of him, in his kingdome. He tooke them with him for witneſſes of his glorious tranſiguration. Alſo at the rayſing of the daughter of the prince of the Sinagogue Iairus, for proofe of the inward loue which he bore vnto them. He was put to the death of the ſworde by Herod, in the time of the Emperor Claudius. He was the firſt of the Apoſtles, who expoſed his life for the loue and faith of his maſter Chriſt.

Our

Our Lady, and all the Apostles, were present at his martyrdome.

### *Ioannis.*

S. Iohn, Iesus Christ did most dearlie loue, and for this respect he was called his Euangelist. He was sent with S. Peter to prepare the Passouer. He onlie leaned vpon the breast of our Sauiour at his last supper, from whence he sucked those diuine misteries, which he hath left written vnto vs. At the point of the death of Iesus Christ, he recommended vnto him his mother, for an assured argument of his confidence and amitie After his resurrection he ran the first of the Apostles, to enioy the sight of him. His martyrdome was to be put into a vessell of hoat oyle, but by the prouidence of God, it could not hurt him. Hauing religiously preached the gospell in the lesser Asia, he entred at the age of 99. yeares into a sepulcher, which he was accustomed to frequent, and was neuer since seene in earth.

### *Thomæ.*

This Thomas was also called *Dydimus*; which is interpreted, doutfull, because he douted of our Lords resurrection, vntill he first had touched his woundes, and therby hath taken from vs all woundes and dourfulnes of infidelitie; in such sort, that since then, the groundes of the Resurrection were layd in him. He preached to the Parthians, Meedes,

Perses, Hircans, Brachmans, and Indes. After he had well deserued of Christendom, he was thrust thorough the side. His memorie is yet very much reuerenced in the Indes, not onlie of the Christians which dwel there, but of the Iewes, Mahumetans, and Paynimes, as is declared in the historie of the conquest of the east Indes, written by the Bishop of Sylues. lib. 3.

*Iacobi.*

To wit, the Lesse, who was called the brother of our Lord. He was held for iust from his mothers wombe, because of his excellent vertue. He did neuer eate flesh, drinke wine, nor euer clothed him selfe with cloth dresst, or shorne. Moreouer he was so assiduous in prayer, that he had his knees as hard as a Camels. He assisted at the first Councell held by the Apostles. The Iewes, angry at his innocent life, for hatred cast him downe from the top of the Temple. He had his head cleft with a Fullers hooke. The citie of Ierusalem being sackt by Titus Vespasian, this heauy disastre was imputed by some, to the cruell and inhuman massacre committed vpon the person of this blessed Apostle.

*Phillippi.*

S. Phillipe, receaued expresse commandement from Iesus Christ to follow him, wherin the blessed Apostle promptlie obeyed. He also

also brought Nathaniel with him to see our Lord, of whom he was presentlie acknowledged for the Sonne of God, & kinge of Israell. He instantlie besought him to shew him his Father. Of him our Sauiour asked the fiue loaues, wherwith he miraculously fed so manie thousandes of people in the desert. He preached in Samaria, and after in Hieropolis of Phrigia, which he cleansed and purged from the worship of Idols: yea of the impure and venemous viper there reserued. In the end the vulgar people rose vp against him, & hunge him on a piller: but after acknowledging him, honnored him with a goodlie sepulcher, and embraced with vnspeakeable feruour, the faith and religion which he had preached.

### *Bartholomæi.*

Who onlie amongst the Apostles is said to haue bin of noble birth, and a philosopher. He preached to the Indians the Gospell of Christ, which he tourned into the vulgar tongue, as it was written by Saint Mathew. He passed vnto the great Armenia, and there conuerted the king, his wife, and twelue cities, to the true worship of almightie God. Where vpon the brother of the kinge, being enraged against him, caused him cruelly to be fleane a liue in contẽpt of Christianitie, at the instigation of those, which adored the Idols.

## *Mathæi.*

S. Mathew, called to follow Ieſus Chriſt, was a rich man. Of a common publican, he was made an Apoſtle. And of a receiuer of cuſtome, a diſtributer of ſpirituall treaſures. The Indians and Ethiopians, were by him, and by his prayers conuerted, with their kinge and his wife vnto the faith, by reaſon of the miraculous raiſing of their daughter from death to life. Hirtacus diſpleaſed, that by the Apoſtles aduiſe ſhe had vowed vnto God perpetuall virginitie, made him paſſe by the point of the ſworde, as he was celebrating at the Aultar. He wrote the Goſpell preached by him, in the Hebrew tongue: wherof the text (written by the hand of S. Barnabe) was found vpon his breſt, at the inuention of his body, buried in Cypres.

## *Simonis.*

S. Simon was the brother of S. Iames the Leſſe. The zeale of this Saint, was verie great, by which hauing carefullie planted the word of God in Egipt, Cyrene, Afrique, Maritaine, and all Libia, he was put to death in the raigne of the Emperor Traian, at the age of fourſcore yeares, vnder pretence that he was a Chriſtian, and of the yſſue of the royall lyne of Dauid. Euery one maruelled, to ſee a ſpirit ſo ſtoute, reſolute, and couragious, in a body ſo craſie, feeble, and decrpid by age.

Et

*Et Thadai.*

S. Thadeus, called Iudas, was the third brother of Iames the Lesse, and of Simon. Thadeus, is interpreted houlding: and this Thadeus most firmlie and constantlie held the faith of Christ. He wrote most sharplie against the corrupters of the truth, as his Catholique epistle doth very well testifie. He animated the faithfull, to constancie in the faith once receaued, by fearfull examples of the relapsed Angells, and commemoration of the future iudgment. He announced to Mesopotamia, and the adiacent contries the worde of God by the sweetnes wherof he mollified and made tractable the mindes and spirits of the people, otherwise featfullie barbarous, feirce, and wilde.

*Lini.*

To these twelue Apostles are added, the number of twelue glorious Martyrs, who in the begining of the Church, offered them selues to God liuing hostes, and shed their bloodes, for the Confession of the name, and faith of Iesus.

In the first place is named S. Linus, who was the first Pope after S. Peter in the gouerment of the Church of God. In which seate, he sate vntill his passion. Hauing indured sundry kindes of torments for the loue of Christ, he rendred vp his holie soule vnto his Sauiour.

*Cleti,*

## Cleti.

S. Cletus ſucceeded Linus in the popedom. And albeit the deſire to be a Biſhop is a thing right laudable, not withſtanding S. Cletus could not be wonne to accept of the biſhoppricke of Rome, but by the perſwaſion of S. Clement, deputed by S. Peter for his ſucceſſor. Hauing religiouſlie ordered the affaires of the Church, the ſpace of twelue yeares, he was martyred vnder the Emperor Domitian. The ſeate by occaſion of his death, was vacant 20. dayes, with the vnſpeakable griefe of the people, deſtituted of their incomparable good paſtor: hauing neuer bene touched in his actions, but with the zeale of pietie, holie, and religious deuotion.

## Clementis.

Saint Clement was the diſciple of S. Peter, and the fourth pope after him. He choſe him amongſt others, to be his immediat ſucceſſor in the Apoſtolat: but he would not of humilitie accept the charge, but deferred it to S. Linus, and S. Cletus, by whoſe deceaſe it was committed vnto him. The Emperor Traian offended that by his exemplar life, the Romans were daylie conuerted to Chriſtianitie, confined him within an iland, in the which two thouſand Chriſtians were condemned to ſawe marbles for the ornament of Rome. The people of the iland, in great diſtreſſe

distresse for want of fresh water, were by him refreshed, hauing found a springing fountaine vnder the feete of a Lambe. Wherupon the Emperor more offended then before, caused an anchor to be fastned about his neck, and his bodie to be cast into the sea.

*Sixti.*

S. Sixtus was the eight Pope after Saint Peter. He ordayned in the solemnities of the Masse, the holie hymne of Sanctus to be sunge, and of Agnus Dei. He was greatlie giuen to diuine thinges, as his holie decrees doe sufficientlie testifie. He also receaued the glorious crowne of martyrdome in the time of the Emperor Valerian.

*Cornelij.*

S. Cornelius was the twentith Pope in the time of the Emperor Decius. He transported, by the ayde and assistance of S. Lucina, an honorable matrone of Rome, the bodies of S. Peter and S. Paul, from the place of their buriall to put them in sauegard. Whereof the Emperor being aduertised, and that he conuerted manie of the people to the faith of Christ, sent him into banishment, where S. Cyprian often comforted him by letters, exciting him to constancie. The which, was imputed vnto him for treason to the state, for the participation and intelligence which he was laid to haue with the publique enimies.

For

For this he was beheaded, & for not yealding to adore the Idol of Mars. His martyrdome is confirmed by the teſtimonies of S. Ambroſe and S, Auguſtine.

## *Cypriani.*

S. Cyprian Biſhop of Carthage, ſuffered alſo vnder the Emperors Valerian and Galian, in the eight perſecution raiſed againſt the Chriſtians: the ſame day that S. Cornelius, but not the ſame yeare. The actions and deportments of this good Father were ſuch, that there is none who in reading his writinges, can chooſe but thinke to heare ſpeake a true Chriſtian Biſhop, and one deſigned to martyrdome, for the honor of God. His life and paſſion, are written by Pontius his Deacon. He had at his death ſuch firme conſtancie, that at the pronounciation of the iudgment againſt him, vnderſtandinge that he was to ſuffer by the ſwoord, he cryed out aloud in the conſiſtorie of the Tyrant, ſaying. *Deo gratias* After his execution there was found in his hart, the figure of the Croſſe made in gould, in witnes of his his inuincible faith.

## *Laurentÿ.*

S. Laurence was diſciple of S. Sixtus, and Archdeacon of the Church of Rome; He receued of him (being priſoner for the cauſe of religion, in the eight Valerian perſecution after Nero) expres commandement to diſtribute

bute vnto the poore, the treasures of the Church, which he had in his keeping: the which he performed, with no lesse care, then fidelitie. Vpon this occasion, he was committed prisoner vnder the custody of the gayler Hippolitus, whom he conuerted to the faith, with nineteene more of his familie. In the end he was cruellie rosted vpon a gridiron, with a slacke and prolonging fire, in the presence of the Emperor Valerian.

## *Chrysogoni.*

S Chrisogonus, hauing refused the dignities and offices, which the Emperor Diocletian offered vnto him, to renounce Christianitie, and to adore the false and counterfet Gods, was by his commandement beheaded at Aquila. Nicephorus inserteth in his ecclesiasticall historie, some epistles written vnto him by S. Anastasia, and of him to hir. This deuout Ladie did liberallie succour and assist him with meanes, during the time of his imprisonment.

## *Ioannis & Pauli.*

S. Iohn and Paul were bretheren, no lesse zealous of Christian pietie, then noble and rich, who had bin brought vp in the court, vnder the seruice of the daughter of the great Emperor Constantin, and greatlie fauoured of hir. After his disease, Iulian the Apostata being come to the Empire, placed them in the

the eſtate of his houſhold ſeruants, knowing that they would refuſe this condition by reaſon of their religion. Which they hauing done, he commanded that they ſhould be beheaded: ſo that the ſelfe ſame death and paſſion made them true bretheren, albeit they were ſo already by nature In honor of their holie and inuincible reſolution, the Church calleth them Oliues and Candleſticks ſhining before God, in the Epiſtle of the Maſſe vpon their feaſt, taken out of the 11. cap. of the Apocalips.

## *Coſma & Damiana.*

S. Coſme and Damian were alſo bretheren, and Arabians of nation. They were famous in the arte of Phiſick, and Chirugerie, which arte they exerciſed freelie and purelie for the loue of God, and were imployed by the true phiſition more to cure the diſeaſes of ſoules, then of the bodies. For this cauſe, Diocleſian and Maximian forced them to paſſe by water, fire, and ſword in the maner deſcribed in their Legend: but God who neuer forſaketh thoſe that are his, refreſhed them, and gaue them happie repoſe, according to the conſolation promiſed to the afflicted by the Royall prophet.

## *Et omnium ſanctorum tuorum.*

Whoſe number and multitude is ſo great and maruelous, that Conſtantin the Emperor paſſing ouer the ſeas, and finding Euſebius, Biſhop

Biſſiop of Ceſaria, deſired him to aske ſomwhat of him to enrich his Church. Who answered the Emperor, ſaying. Sir my Church aboundeth ſufficiently in riches, but I beſeeche you, to ſend out into all partes of the world, to knowe and vnderſtand the names of the Saints: the times of their paſſiõs: vnder whom: how: and in what places they ſuffered martyrdome. Which being done, there was found for euery feaſt in the yeare, more then fiue thouſand Saints: excepting on the day of the kalendes of Ianuarie, in which the Gentils gaue them ſelues to their banquettinges and ſolemnities, and not to the martyring of the bleſſed Saints.

*Quorum meritis percibuſque concedas.*

And here leaſt any ſhould thinke it in vaine to craue the interceſſion of the moſt B. Saintes, or dout that thoſe holy Saints whom ſpeciallie we pray vnto, doe not againe employ their eſpeciall protection towards vs, S. Gregorie, in his hom. 35, telleth of a certaine matron, who often frequenting the Church of the bleſſed martyrs, Proceſſus, and Martinian, vpon a day was met with all by the two holie Martyrs them ſelues, who ſpake vnto hir, ſaying. Thou doeſt viſit vs now, we will therfore demaund thee in the day of iudgment, and all that we are able, we will performe, and doe for thee.

*Vt*

*Vt in omnibus.*

To wit, which ether in the behalfe of the glorie of thy moſt bleſſed name, or of the ſaluation of our owne ſoules, is on our part to be beleeued, deſired, or to be accompliſhed.

*Protectionis tuæ muniamur auxilio.*

In faithfullie beleeuing, clearelie vnderſtanding, harte'ie deſireing, and readilie accompliſhing in all thinges, thy good will and holie pleaſure: and thereby may be protected againſt the machinations of all our enimies, viſible and inuiſible.

*Per eundem Chriſtum Dominum noſtrum, Amen.*

The aforſaid prayer concludeth, like as all others, thorough Ieſus Chriſt our Lord. Which concluſion plainlie declareth, that in the veneration of the bleſſed Saints, we doe not ſo much worſhip the Saints, as our Lord in the Saints: For whilſt in them, we praiſe and magnifie the wonderfull giftes and goodnes of God. what elſe doe we, but magnifie God him ſelfe? who as the Apoſtle ſaith, worketh all thinges in all.

To conclude, this part of the holie Canon, as ſome graue authors affirme, was vndoutedly compoſed by the inſtinct and ordonance of God him ſelfe. In confirmation wherof they report, that ſome Fathers, out of a ſingular deuotion which they boare to ſome other Saints,

Saints, added their names to the holy Canon, and remoued the names of some of these, alreadie added. But, the day being passed, on the morrowe, they found those blotted out, & the former written againe in letters of gould.

## *Of the priests spreading his handes ouer the Chalice.*

At this part of the Canon, next ensuing, the prieſt lifteth vp both his handes from the Aultar, and spreadeth, or extendeth them ouer the Chalice: to signifie, that now at this present, he ought to lay away from him all temporall cares, and to haue his minde wholie fixt, and attent to his sacrifice. All the people therfore beholding this ceremonie, ought spirituallie to imitate his example.

## CHAP. XLVII.

### *Hanc igitur oblationem.*

FIRST he saith. Therfore, to demonstrate that this part of the Canon, is the conclusion of that which went before, as if he should say. Therfore, becauſe there is no place to offer the sacrifice of vnitie, out of the vnitie of the Catholique Church, we communicating with the memorie of the Saints, and in communion with them, offering vp this sacrifice vnto thee, doe beseeche thee,

thee, that by their interceſſion, thou wouldeſt accept and receiue this ſacrifice at our handes.

*Seruitutis noſtræ.*

Out of which wordes it is manifeſtlie to be gathered, that neuer in the law of the goſpel, was it permitted to al men a like to offer ſacrifice, but onlie to ſuch as were prieſts, ordayned and conſecrated by the impoſition of the handes of an Apoſtolicall Biſhop. Theſe wordes therfore, are to be vnderſtood of the cleargie, which in all humble ſeruice, obedience, and ſubiection, haue this peculiar charge committed vnto them.

*Sed & cunctæ familiæ tuæ.*

But becauſe the prieſt is the publique officer, and that all the prayers and oblations which he offereth, are for the Church vniuerſall whereof he is an officer, therfore he adioyneth, as alſo of all thy familie. Wherfore as the former wordes concerne the cleargie, ſo theſe latter comprehend all the layrie, which are alſo a part of the great familie of almightie God.

*Quæſumus Domine, vt placatus accipias.*

Here the prieſt requireth, that God, appeaſed by the prayers of the Saints, would accept this oblation: not of the part of the Sacrifice it ſelfe, (which, can no way diſpleaſe God, becauſe it contayneth his onlie Sonne, of whom him ſelfe hath teſtified ſaying. This is my

my beloued Sonne in whom I am well pleased:) but of the part of the Sacrificer. In which respect somtimes it is reiected, by reason of his indeuotion or prophanation: like as the sacrifices of the ancient law, vnduelie offered.

*Diesque nostros in tua pace disponas.*

In which wordes may be vnderstood, three sortes of peace which we demaund of almightie God. Peace in our soules. Peace in our bodies. And peace in our worldlie goodes or substance. The peace of our soules, is disturbed by euil thoughtes, desires, and disordinate appetites. The peace of our bodies, by sundry sortes of diseases, and corporal indispositions The peace of our goodes, by warres, famins sterilitie, drinesse, and such like calamities: who then may giue vs these three sortes of peace, but onlie he who hath command and power, ouer our soules: ouer our bodies: and ouer our goodes: and can deliuer vs from all euills of minde: from all diseases of bodie: and from all misfortune of our temporall substance.

And aptlie in this place is added the woord *Tua*, Thy. For as Odo saith, there are two sortes of peace. There is the peace of the world, and there is the peace of God. The peace of the world is vnprofitable, but the peace of God, is both wholsome, and delectable.

*Atque ab æterna damnatione nos eripi.*

He which prayeth to be deliuered from euer-

uerlaſting damnation, without dout prayeth alſo, to be preſerued from the ſinne which deſerueth damnation. For in vaine doth he praie to be deliuered from eternall deathe, who chooſeth to abide in deadly ſinne.

*Et in electorum tuorum iubeas*
*grege numerari.*

The flock of the elect is double. The one, the good Paſtor hath, vpon his proper ſhoulders, brought already into the fould. The other, is as yet preſerued & kept in the paſtures. Thoſe in the fould, are the ſecure triumphant. Thoſe in the paſtures, are the doutfull militent. We therfore now pray, that thorough the grace of the Holie Ghoſt, we may be made of the number of the elect, and be placed in heauen, in the ſocietie and companie of the bleſſed.

Theſe three petitions before recited, were added by S. Gregorie, which are verie ſhort, but verie ſweet, For what can be more ſhort, or what can be more ſweet, then that which is contained in theſe three petitions? For to diſpoſe our daies in peace. For deliuerie from euerlaſting damnation. And for the obtaining of euerlaſtinge ſaluation. Out of theſe wordes therfore, many notable thinges may be collected. Firſt, that God is ſoueraigne Lord of all thinges, both temporall and eternall: both of earth, hell, and heauen. Of the earth, ſaying.

Diſe-

Diſpoſe our dayes in peace. Of hell ſaying Deliuer vs from euerlaſting damnation. Of heauen, ſaying And place vs among the number of thyne elect. For if God were not ſoueraigne Lord of the earth, how could he giue vs peace in our dayes, and in all our temporall goodes and ſubſtance? And if he had not all power ouer hell, how could he deliuer vs from euerlaſting damnation? And if he were not Lord of heauen, how could he place vs amongſt his elect, in perpetuall felicitie and ſaluation?

Againe theſe wordes may be expounded in another ſenſe. Diſpoſe our dayes in peace. To wit, thorough him, which for vs was betrayd into the handes of thoſe that hated peace. Deliuer vs from euerlaſting damnation. To wit, through him, who for vs was condemned to a temporall death. And place vs amongſt the number of thyne elect, or bleſſed. To witt, thorough him, who for our ſakes, was numbred amongſt the wicked.

*Per Chriſtum Dominum noſtrum, Amen.*

Thi- prayer is concluded, thorough Chriſt our Lord: to the which, ſaith Albertus, none doe anſwere *Amen*, but only the Prieſt him ſelfe, and the bleſſed Angells, who are preſent in this miniſterie.

## CHAP. XLVIII.

### *Of the begining of the principall part of the Canon.*

### *Quam oblationem tu Deus.*

HEre begineth the principall part of al the holie Canon, which is the Conſecration, where the prieſt inſiſteth, and beſeecheth almightie God, that the creatures of bread and wine, requiſite to the confection of the holie Eucharift, may be ſanctified and bleſſed, yea changed and conuerted into the pretious body and blood of our Sauiour Ieſus. This part of the Canon, is cited by S. Ambroſe aboue 1200. yeares agone. l. 4. de Sacram. cap. 5.

### *In omnibus, quæſumus.*

Which wordes, *in omnibus*, in all, may be diuerſlie vnderſtood: and firſt thus. In all, to wit, thou ô God, being in all creatures and natures, without definition: in al places, without circumſcription: and in all times, without alteration, bleſſe we beſeeche thee, this oblation. Or, In all, to wit (make this oblation bleſſed) in all wayes, in all maners, and in all circumſtances. Or, In all, that is to ſay (vouchſafe to make it bleſſed aboue al hoſtes, by

by transferring it into that Host, which is blessed aboue all Hostes. Or, In all, to wit, (blessed) in all degrees, both cleargie and laitie, both in the priest, and the people. Or, In all, to wit, in all our vnderstandinges, in all our powers, in all our thoughtes, and in all our intentions.

*Benedictam.*

The priest in this word prayeth, that the oblation made in the begining, of giftes not blessed, God would make blessed, to wit, by that misticall benediction, wher with of bread, it may be changed into the bodie of Christ (the cause of all benediction) Or blessed, to wit, with glorie, that it may be made glorious. Blessed with imortallitie, that it may be made immortall. Blessed with incorruption, that it may be made incorruptible. Blessed with diuinitie, that it may be deified.

*Adscriptam.*

Not finite. And in this sence he craueth, that his oblation, which before Consecration, is circumscriptible and finite, God would make incircumscriptible and infinit. For as much as in this most holie Sacrament, Christ is incircumscriptible, as deuines doe teache, and as the Catholique Church doth hould.

*Ratam.*

We call that ratified, which we account for certaine, fix, and firme. Let it therfore be

made firme or ratified, that is, let it not remayne inſtable, and ſubiect to be altered, or changed by corruption.

*Ratio † nabilem.*

The blood of Bullocks & of Calues (being vnreaſonable creatures) was not ſufficient to purge man from ſinne, they being much inferior, and leſſer then man. For a reaſonable man therfore, a reaſonable hoſt is requiſit, to wit Chriſt, that we may offer a true man, for men, and that ſo for mans ſake, God may be propitious and merciful vnto men.

*Accepta † bilemque facere digneris.*

That can not be but acceptable, which hath receiued the three former ſpecies of all ſortes of benediction. God can not hate God: but becauſe God is charitie, God loueth God, and the hoſt which is God, is acceptable to God. Why then pray we, that to be made acceptable, which no way cā diſpleaſe? Becauſe though it be acceptable for it ſelfe, yet we may diſpleaſe in reſpect of our ſelues.

Others againe haue interpreted theſe wordes in another ſence, as thus. That God would vouchſafe to make our oblation. *Benedictam* bleſſed, whereby all that participat thereof ar made bleſſed. *Adſcriptam*, Written, by the which we are written in the booke of eternall life. *Ratam*, Ratified, by the which we are incorporated in the bowelis of Chriſt.

*Ratio-*

*Rationabilem reasonable* (not vnreasonable) by the which we are made cleane from all vncleane and beastlie desires. *Acceptabilemque*, and acceptable, wherby we, who haue displeased him, may be made acceptable vnto him in his onlie Sonne.

*Vt nobis.*

That to vs. That is to our health and profit. Or, to vs, for whom he deliuered his bodie to death, that he might giue vs the same body in foode to euerlasting life. Againe aptlie sayeth he. To vs, that is to vs worshippers of the Catholike faith, to vs communicating, to vs worshiping the memorie of the Saints To vs, excludeth Pagans, Iewes, Heretiques, and all sorts of Infidels.

*Corpus & sanguis.*

The wordes aforegoing were darke, obscure, and hard to vnderstand, but now the gate is opened, all is made manifest, to wit, that there be made to vs, the bodie & blood of Iesus Christ; which onlie is an host, in all, and aboue all, blessed, adscript, ratified, reasonable, and acceptable.

*Fiat.*

And worthelie in this place is the word *Fiat*, added, because now there is required the same almightie power in this conuersion, which was in the incarnation of the almighty word, and in the creation of all the world.

For God ſaid whē he was to create the world, *Fiat lux*. And our Ladie ſaid to the Angell, when Chriſt our Lord was to be incarnat, *Fiat mihi*. And the prieſt therfore in this place, *Fiat corpus*

Againe he ſaith *Fiat*, by way of deprecation: to denote, that the prieſt by his owne naturall abilitie, cannot worke that ſupernaturall conuerſion. And therfore he ſaith not in his owne perſon. *Facio*, I make: but *Fiat*, let it be made, to wit, by the omnipotent power of almightie God.

*Dilectiſſimi Filij tui Domini noſtri Ieſu Chriſti.*

That of the ſubſtance of bread and wine which are offered ynto thee, may be made by diuine and miraculous tranſubſtantiation, the body and blood of thy beſt beloued Sonne: The ſubſtance of bread, to be conuerted into his bleſſed body: and the ſubſtance of wine, into his pretious blood.

*Of the fiues Croſſes Which are made at the prolation of the fiue Wordes aforeſaid: and What the ſame doe ſignifie.*

*The 1. Reaſon.*

You are here to vnderſtand, that there is no ceremonie in all the Catholique Church, more proper to repreſent the myſteries of the death and paſſion of our Lord, then is the ſigne

ſigne of the Holie Croſſe. Where it is further to be noted, that commonlie the order and number of Croſſes, which are made vpon the Sacrifice, doe repreſent the order and number of the myſteries of his bleſſed paſſion. Wherfore if you conſider how our Lord and Sauiour was ſould for monie, you ſhall ſee in this ſale, ſundrie perſons, and ſundrie practiſes. You haue the Prieſtes, Scribes, and Phariſes, who were the buyers: You haue Iudas, who onlie was the ſeller. And you haue our Lord, who onlie was ſould. The three firſt Croſſes therfore, ſignifie the Prieſtes, Scribes, and Phariſes, who brought him. The fourth, Iudas who ſould him. And the fift, our Lord who was ſould by him.

### *The 2. Reaſon.*

Againe, ſome of our Doctors, haue marked the very maner of making theſe Croſſes, and ſay, that the firſt three are made together vpon the whole oblation: to ſignifie, that the Prieſtes, Scribes, and Phariſes, conſpired altogether with one intention, againſt our Lord and Sauiour Ieſus. But the other two are made a ſunder, the one vpon the bread, the other vpon the wine, to ſignifie, the different intention betwixt our Sauiour, and the traytor Iudas: for the intention of our Sauiour, was loue and charitie: but that of Iudas, auarice, and treacherie.

*The 3. Reaſon.*

Againe by theſe fiue Croſſes, may be conſidered fiue principall places, wherein our Lord ſuffered ſundrie torments and abuſes. In the garden of Getſmanie, where he did ſweat blood and water, for the great feare and apprehenſion which he had of death. In the houſe of Annas, where he receiued a blowe on the face by a wicked varlet. In the houſe of Caiphas, where he receiued many outrages, reuylinges, hidinge of his eies, ſpittinges in his face, and ſtrikinges. In the houſe of Pilat, where he was bound to a Pillar, lamentablie ſcourged, crowned with thornes, and clothed in mocquerie. And vpon the mount Caluarie, where he was ignominiouſly crucified, betwixt two theeues.

*The 4. Reaſon.*

Againe, theſe fiue Croſſes may be referred to the fiue principall partes of our Lordes body, wherein he receiued his holy woundes, to wit, in both his hands, both his feet, and his bleſſed ſide. And the two laſt Croſſes which are made a part (the one vpō the bread, the other vpon the wine) ſignifie vnto vs, that our Lord trulie died for our redemption: for the blood ſeperated from the bodie, is a moſte true and certaine ſigne of death.

*The 5. Reaſon.*

Againe, the three firſt Croſſes which are made

made vpon the oblation, may ſignifie three ſpeciall thinges, which our Lord did in his laſt ſupper, concerning the bread and the wine: to wit, he tooke, bleſſed, and gaue to his Diſciples. Afterwards one Croſſe is made vpon the bread, becauſe he ſaid. *Comedite, hoc eſt corpus meum.* Eate, this is my body. Another vpon the Chalice, becauſe he ſaid. *Bibite ex hoc omnes, hic eſt ſanguis meus* Drinke yee all of this, this is my blood. And according herunto rightly is ſubioyned that which followeth. *Qui pridie quam pateretur.* Who the day before he ſuffered.

## CHAP. XLIX.

### *Qui pridie quam pateretur.*

THe time of the inſtitution of the holie Euchariſt is here declared, by the ordonance of Pope Alexander the firſt. The day before, that is to ſay, the fift feria, which was next vnto the holie feaſt of the paſſouer, vpon which day this bleſſed Sacrament was firſt inſtituted. Wherfore the prieſt celebrating this holie myſterie, ought to direct his intention, to that end which our Sauiour him ſelfe then did, ſitting in the middeſt of his Diſciples For this verie day Ieſus Chriſt, hauing eaten the paſchall

lambe with his Diſciples, for the finall accompliſhment of the law of Moyſes, prepared for them a new ſort of meate, giuing him ſelfe vnto them in ſpirituall foode, vnder the formes of bread and wine.

*Accepit panem.*

After the obſeruation of the time of this inſtitutiõ, is expreſſed the matter which he vſed, to wit, bread (triulie) not yet fleſh. And therfore bread, becauſe as the material bread comforteth the hart of man aboue all other naturall meates: ſo this holy Euchariſt, ſerueth him to the nouriſhment and ſuſtentation of his ſoule, aboue all other ſpirituall meates.

*In ſanctas ac venerabiles manus ſuas.*

By verie good right, the Church doth call the handes of hir ſpouſe Ieſus Chriſt, wherewith he touched the bleſſed Euchariſt, holy & venerable, for as much as the deuine and human nature, are both in him cõioyned. Theſe are thoſe ſacred handes, by whom the admirable worke of the world was formed, without any patterne, or example. Man made after his deuine image. Bread ſo many times multiplied to his vſe. The poſeſſed, deliuered of malignant ſpirits. The leprous and ſick, healed. The dead raiſed. And we daily repleniſhed with deuine benedictions.

*Et eleuatis in cœlum oculis.*

None of the Euangeliſts, doe teſtifie, that Chriſt

Christ in his last supper, lifted vp his eyes to heauen, but Apostolicall tradition hath deliuered this to the Church; For this hath the Masse of S. Iames the Apostle. The Liturgie of S. Basil. And also S. Ambrose in his 4. booke *de Sacramentis* Where S. Iames and S. Basil, doe not content them selues to say that he lifted vp his eies to God his Father almightie, but furthermore that he shewed vnto him the bread which he held betwixt his handes. Whereby they would signify vnto vs, that our Lord intended to worke some such great and maruelous thinge, as required there vnto, the whole omnipotencie and power of almightie God.

*Ad te Deum Patrem suum.*

Our blessed Sauiour, about to consecrate his pretious body and blood, lifted vp the eies of his humanitie vnto God his Father, not those of his diuinitie, because he was in nothing vnlike or inferior to his Father: who as he is coequall to him in dignity, so likewise in his euerlasting vision and comprehension.

*Omnipotentem.*

Where speciall commemoration is made of the almightie & diuine omnipotencie, to settle and confirme our faith, that we feare not the consecration to be a thinge impossible, nor dout of the truth or veritie therof.

*Tibi gratias agens.*

And hereof it is that this ſacrifice is called, a ſacrifice of prayſe or thankſgiuing, becauſe the beſt procurer of benefits, is the mindefullnes of benefits, ioyned with continuall giuing of thankes. Or therefore our Lord gaue thankes, being ſo neere his paſſion: to teache vs to beare all thinges, which we ſuffer, with thankſgiuing. Or, he gaue thankes to his omnipotent Father, for ſo excellent a grace, for ſo effectuall a foode, for ſo woorthie a ſacrament, and for ſo profound a myſterie; yet not for him ſelfe, but for vs, that is for our redemption and reparation, which was to be brought to paſſe by his death and paſſion, wherof this ſhould for euermore, remaine a perpetuall commemoration.

*Benedixit.*

After the giuing of thankes, he imparted the vertu of his holie benediction vpon the bread, and conuerted the ſubſtance thereof in to that of his pretious bodie. The ſame likewiſe he did at the creation of the world, when he ordayned the increaſe & multiplication of his creatures, euerie one accordinge to his kind. Neuer doe we reade that he bleſſed the bread, but that there inſued ſome notable miracle, as in the multiplication of the fiue loaues and the two fiſhes, whereof the fragments, were twelue baskets, after the refec-

tion

tion of fiue thouſand ſoules.

In pronouncing this word, the Prieſt maketh the ſigne of the Croſſe, becauſe as Saint Aug. ſaith, from the ſame all Sacraments doe receaue their efficacie, and that nothing without it, is decently accompliſhed. Adde, that the Croſſe, is the onlie carecter of all benediction, euer ſince it touched the bleſſed body of our Sauiour Ieſus.

*Fregit.*

Which is not ſo to be vnderſtood, that Chriſt did firſt breake, before he did conſecrate, but after: like as in the genealogie of Chriſt, S. Mathew nameth Dauid before Abraham, who yet was not before, but after Abraham.

*Deditque.*

To wit, his B body vnto his Diſciples, who then were preſent in body, and now alſo he giueth the ſame to all the faithfull: to the end, that to thoſe, for whom he was to giue him ſelfe in price of redemption, he woulde likewiſe giue him ſelfe in foode and refectiō. For Chriſt two manner of wayes gaue him ſelfe for vs: once vpon the Croſſe, for the ſinnes of all the world, which needed not to be renued: the other, being miraculouſlie inſtituted, and diuinelie ordayned, to preſerue the daylie memorie of his death, may wholſomelie be againe renewed, the latter being a

true commemoration and remembrance of the former.

*Diſcipulis ſuis, dicens.*

Where it is ſaid, to his diſciples, to teach vs, that none can worthelie receiue this Sacrament, vnles he be his true Diſciple, that is to ſay, doe faithfullie beleeue what is to beleeued, of this moſt high and diuine Sacrament. For this cauſe, the Caphernaits were not his true diſciples, who hearing the doctrin of Chriſt, touching this diuine myſterie, went back, ſaying. How can this man giue vs his fleſh to eate? This is a hard ſpeeche, & the like.

*Accipite.*

By which word the adminiſtration of this B. Sacrament is expreſſed, ſuch being the office of the Prieſt in the Church, that it is not lawful for any other whoſoeuer, were he Kinge or Emperor of al the world, to diſpence the holie Euchariſt vnto the people: Chriſt hauing reſigned this charge onlie to Prieſtes, and not to any other, ether man or Angell.

*Et manducate.*

Here is expreſſed the principall cauſe of the inſtitution of this moſt holie and bleſſed Sacrament: which is not onlie to be conſecrated, and honorablie reſerued, but to the end that the faithfull Chriſtians may receiue, eate, and employ the ſame to their neceſſities, with firme faith, ardent deuotion, and exact

proofe

proofe and examination of their conſcience, and by this meanes, to be vnited and dwell in Ieſus Chriſt, and he in them.

*Ex hoc omnes.*

Firſt Florus Magiſter ſaith, that theſe wordes commend vnitie and peace vnto vs: that by this miſterie participating of Chriſt, we may be all one in Chriſt. Next, theſe wordes (eate you all of this) are not ſo to be vnderſtoode, as that diuers might eate diuers partes of the ſame, and not eache one Chriſt entirelie, who although in reſpect of the diuers ſpecies, he may ſeeme to receiue one particle, and he another, yet according to the veritie, it is all one and the ſame, the whole and entire ſubſtance, of our Lordes body, which all doe eate, nether doe a thouſand receiue more then one, nor one leſſe then a thouſand, becauſe all receiue the whole body of our Lord, which now can no more be deuided into parts.

*Hoc eſt enim corpus meum.*

As theſe wordes of God (Encreaſe, multiplie, and repleniſh the earth) ſpoken once in the conſtitution of the world, haue ſtil as yet their effect vnto this preſent, ſo that nature, obeing his Creator, engendreth, produceth, and multiplieth in conuenient ſeaſon, all thinges according to their kinde, ſpecies, propertie, and condition: euen ſo, euer ſince that

Ieſus

Iesus-Christ in his last supper, pronounced these words, saying (This is my body) he gaue them such benediction, force and vertu, that they are not only significatiue, but furthermore effectiue, and as instruments of his holy wil, to change that which was before comon bread, into his true, reall, and blessed body.

## *Of the Worship and adoration of the blessed Sacrament.*

The wordes of the holy Sacrament being pronounced, the Priest houlding in both his handes, the blessed bodye of Iesus Christs in the forme of bread, doth presētly kneele him downe and adore the same: shewing herein, that by the vertu of the diuine word, our Lord, our God, and our Redeemer, is there reallie present. And then rising vp, he doth eleuate the same on high, to the end that the assistants also behoulding the same, may adore their Lord and maker, and craue of him, that which may profit them to their saluation.

By which eleuation, we also are admonished to hasten vs, and foorth with, with trembling and feare, to prostrate our selues vnto the ground, and humblie to beseeche of him (who somtimes being reallie lifted vp vpon the Crosse, and now trulie lifted vp vnder the forme of bread) that he, whose glorie and magnificence is lifted vp aboue the heauens, would vouchsafe to drawe vs vpp thither to

him,

him, who ſayd, I, when I ſhall be exalted, wil drawe all vnto me.

*Simili modo.*

Where he ſaith, in the like maner, becauſe the ſame ought to be vnderſtood and done, touching the bleſſed blood of our Sauiour Ieſus, which was done before concerning his bleſſed body, ſeing they are both one and the ſame Chriſt: not the one more, and the other leſſe, not his bodie in the Hoſt, without the blood, nor his blood in the Chalice without the bodie, but his whole bodie and blood in the one, and his whole bodie and blood in the other: all in heauen, and all vpon the Aultar: ſitting at the ſame time vpon the right hand of his Father, and remayning likewiſe preſent, vnder the ſpecies of the Sacrament.

*Accipiens & hunc.*

Where it is ſaid, that Chriſt tooke this Chalice: if we ſhould referre the word (this) to the veſſel, it is not the ſame as touching the matter and ſubſtance of the mettall, but if we referre it to that which is contayned in the veſſell, then that, and this, is all one. Againe, it is called (this) becauſe it is daylie bleſſed with the ſame intention, that it may be made now, that which it was made then. Againe (this) becauſe this faith is one thoroughout the whole Church, and he alſo one, to whom both then and now, the ſame is offred.

*Præcla-*

*Praclarum.*

The Chalice, as yet but wine, is called noble, becauſe preſentlie it is made noble, by being conuerted into blood. As it is written; My chalice inebriating, how noble is it? Or noble, by compariſon with that which Melchiſedec, in the law of nature, and others of the ould Teſtament offered. Or becauſe of the great and noble maieſtie of him to whom it is offer d. Wherupon in that which preſentlie followeth he ſaith. We offer to thy noble maieſtie.

*Calicem.*

Chalice, is taken in three ſundrie ſenſes. 1. For ſufferance, or paſſion, as Mat. 20. Can you drinke the Chalice which I am to drinke? 2. For the drinke contayned in the Chalice. 3. For the cup or veſſell which contayneth the liquor, and ſo Chriſt tooke the Chalice into his handes. Which veſſell, according to Albertus, is called. *Calix, à calore*, that is to ſay, of heate or calor; becauſe it enkindleth in vs the fire of Charitie.

*In ſanctas ac venerabiles manus ſuas.*

Perfectlie holie, becauſe of the Holy Ghoſt, and the plenitude of graces, infuſed into him. Venerable, becauſe of the ſundrie ſtupendious miracles which he wrought with them. Perfectlie holie, becauſe neuer was there found in them any kinde of iniquitie. Venerable, becauſe

cauſe they were of power to ſanctifie.

*Item tibi gratias agens.*

To wit, for the redemption of mankind, which was to be purchaſed and wrought, by the ſhedding of his blood. Againe, giuing thankes to thee, to wit, for his infirme and weake ſeruants, who were daylie to be refreſhed and comforted, with this moſt pretious and celeſtiall nouriſhment.

*Benedixit.*

The prieſt taking into his handes the holie Chalice, giueth thankes, as aforeſaid, and with the wordes of Ieſus Chriſt, doth likewiſe bleſſe the ſame, making the ſigne of the Croſſe theron, as before vpon the bread. And vpon the Chalice, (as before vpon the bread) the ſigne of the Croſſe is but once made: becauſe our Lord was but once crucified. And therfore once vpon the bread, when it is conſecrated, and once againe vpon the wine when it is conſecrated: becauſe our Lord was crucified for the ſaluation of two people.

*Deditque Diſcipulis ſuis, dicens.*

He gaue, and neyther ſould, nor rendred what he had borrowed of others, but as a free gift, he gaue it freelie: that after his example, we ſhould not giue the ſame, nether for fauour, nor any price of mony, to vnworthie dogges, or obſtinat ſinners, but hauing receiued freelie, we ſhould giue it freelie, to the worthy

worthy receiuers.

*Accipite & bibite ex eo omnes.*

Where Ieſus Chriſt cõmanded all to drinke of the ſaid Chalice: but this commandement was made onlie to his Apoſtles, ordayning them Prieſtes in his laſt ſupper: which is ſufficiently demõſtrated by the nũber of twelue, curiouſlie noted by the bleſſed Euangeliſts, and namely by S Mark, witneſſinge that they all (to wit the Apoſtles) drank, without expreſſing, that any other drank thereof, beſides them ſelues.

*Hic eſt enim calix ſanguinis mei.*

In this place is expreſſed the forme which Ieſus Chriſt vſed in the conſecration of the Wine, together with the order and maner thereof. Where it is called the Chalice by a metaphor, for that which is contayned in the Chalice: as in the promiſe of the reward of him, who ſhall giue for, and in, the name of Ieſus Chriſt, a cup of cold watter. Where the gift is not vnderſtoode of the cup, but of the water in the cup.

*Noui & æterni.*

First according to Innocentius 3. it is called *nouum, id eſt vltimum*, new, that is, laſt: as the laſt day is called, *dies nouiſsima* a new day. And next eternall, not for want of a beginning, but for deniall of the ſucceſſion of any other, for neuer ſhall any other follow it: for no-

nothing can succede that which is eternall, otherwise it should not be eternall. Againe, it is called new and eternal, for the old testament, promised onlie thinges transitorie, and temporall, not permanent and eternall, as doth the new.

*Testamenti.*

First. Testament, is not here taken onlie for a writing, but for a promise. Next, a Testament, is the finall distribution of goode, ratified by the death of the testator. And Christ in this his last Testament, distributed, ordayned, and promised euerlasting inheritance to his beloued children, that is, to all faithfull people. Againe, therefore is it called a Testament because he confirmed, all the promises testified, in his blood. In figure whereof, Abraham hauing made a league, with Abimelech and Phicol, offered vp sheepe and oxen, and with their blood confirmed the league. And Iacob, flying into Galaad, hauing made an oath to his ouncle Laban, offered sacrifice, that by the blood of the sacrifice, the oath of the conuenant might be confirmed. And Moyses, that he might confirme the Testament, which he receaued in Syna sprinkled all the people with the blood of the offeringes.

*Mysterium fidei.*

This word is borrowed of the Greekes, signifying

nifying a ſecret, which we muſt vndoutedlie beleeue by faith, albeit we can not ſee it ſenſiblie to the eie, nor apprehend it by humane reaſon. The miſterie of faith, becauſe it belongeth to Catholique faith, to beleeue after cõſecration, that it is true blood, ſo that now he is an Infidell, which beleeueth not the ſame. The miſterie of faith, becauſe one thinge is ſeene, and another thinge is beleeued. *Nam verus ſanguis creditur, quod verum viſu ſentitur & guſtu* For that is beleeued to be true blood, which both to ſight and taſt, ſeemeth wine: it taſteth wine, & is not; it appeareth not blood, and yet it is blood.

## *Qui pro vobis & pro multis.*

For you, to wit, for you that are preſent. For many, to wit, for all Pagans, Iewes, and falſe Chriſtians. And the wordes for many, ſeeme purpoſelie to be added, to the end that this ſpeeche ſhould not onlie be referred to the perſons of the Apoſtles, but generallie to all faithfull. For although one onlie drop of the blood Chriſt, is in it ſelfe ſufficient to purge the ſinnes of all, and to giue life and ſaluation to the whole world, yet it is not ſimply or abſolutelie ſhed *pro omnibus*, for all, but onlie, *pro multis*, for many. The reaſon wherof is, becauſe all doe not receaue benefit therby, but onlie ſuch, who by faith and good workes, doe labour and endeuour to make them

them ſelues grateful in the ſight of God. Durandus ſaith, that it is ſhed for the predeſtinate onlie, as touching the efficacie, but for all, as touching the ſufficiencie: for the iuſt, ſaith he, the blood of the iuſt: yet ſuch is the riches of this treaſure, that if all vniuerſallie beleeued, all vniuerſallie ſhould be ſaued.

*Effundetur.*

Where he ſpeaketh not according to ſome part thereof, but according to the whole: For liquour which is ſhed foorth of a veſſell, according to ſome part thereof, is trulie ſaid to be ſhed, but not to be ſhed out, becauſe ſome remayneth within: but of the blood of Ieſus Chriſt, it is here ſaid, not, *fundetur*, ſhed: but *effundetur*, that is, ſhed out: to wit, wholie and entirelie ſhed out of his bleſſed bodie. And euen as the louing Pellican douteth not, to ſhed hir owne blood, to reuiue hir younge ones which are dead: euen ſo Chriſt our Lord feared not for vs that were dead by ſinne, to power out his pretious blood, to reſtore vs to life.

*In remiſsionem peccatorum.*

The cauſe for the which the aforſaid effuſion was made, is the remiſſion of ſinnes. Which is done by two maner of wayes; The firſt is, by way of lauer and waſhing. The ſecond, by way of payement and ſatisfaction. Touching the firſt; as he that entereth moſt foule

foule into a bathe of wholſome waters, commeth foorth moſt cleane by the lauar of the ſame: euen ſo the ſoule which is foule by the ſpottes of ſinne, entering into the bath of Chriſtes moſt pretious blood, is purelie waſhed by the ver u therof Touching the ſecond; as he that payeth another mans det, ſets the partie as free as if he had payed with his owne monie: euen ſo Chriſt thorough his bitter death, hauing ſhed his blood hath thereby paid our det. and ſatisfied the iuſtice of his Father on our behalfe; and that much better, then if we ou. ſelues had payed with our proper blood.

*Hæc quotieſcunque feceritis, in mei memoriam faciatis.*

Firſt theſe wordes are to be referred to both partes of the Sacrifice, as well to the bread, as to the wine: and to the conſecration, as well of the one, as of the other. Next they may alſo be vnderſtood two maner of wayes. Firſt thus. So often as you ſhal eate this bread, and drinke this Chalice, doe it in the remembrance of my death and paſſion: and this belongeth more generallie to all. Secondlie as thus; So often as you ſh l conſecrate this bread and this wine, according to this my inſtitution, doe it in the remembrance of me: and thi appertayneth particularly to prieſtes. And well is it ſaid, in the remembrance of me. For this

this truhe was one cause of the institution of this most holie Sacrifice, in the Church militant, that it should be a signe, representation, and remembrance, of that high and excellent Sacrifice which Christ offered vp vpon the Crosse. Againe, In remembrance of me. For this last remembrance of him selfe, our Lord left and recommended vnto vs. Euen as some one going into a far countrie, should leaue some singuler pledge or token of his loue to him whom he loued, that as often as he should see the same, he should remember his frendship and kindnes; becausse if he loued him perfectlie, he can not behould it, without verie great motion or affection of mind.

*Vnde & memores Domine.*

Mindfull, as if he said, this we doe according to thy commandement. After the example of Elias, who praying that God would approue his sacrifice. Heare me, saith he, ô Lord, becausse I haue done all thesse thinges according to thy commandement. Mindfull; becausse our Lord him selfe commanded that we should doe this in memorie of him, therfore three thinges the Church proposeth in the wordes following to be remembred: his blessed Passion: his Resurrection: and his Ascension.

*Nos serui tui.*

To wit, we prieſtes, who according to the degrees receaued of cleargie, doe ſerue thee in the oblation of this ſacrifice: and doe celebrate the ſame, after thy example, and in the memorie of thee. For the people performe that onlie in minde, which the Prieſt both performeth in minde, and alſo inexternall and peculiar maner.

*Sed & plebs tua ſancta.*

The people alſo are ſaid to be mindfull, becauſe Chriſt died, not onlie for the Prieſtes, but alſo for the people: and ordayned this Sacrament for the comfort, as well of the one, as of the other: and therfore as well the one ought to be mindfull of him, as the other. And this people is ſaid to be holie, becauſe hauing receaued baptiſme and Gods holie grace, they are therby truly ſanctified, how far ſoeuer they be diſperſed, being firmelie lincked together in the vnitie of the ſame Church.

*Eiuſdem Chriſti filij tui Domini noſtri tam beatæ paſsionis.*

And very rightlie is the paſſion of our Lord and redeemer Ieſus, called bleſſed: becauſe by it we are deliuered from all curſe and maledictiõ, and by it we receiue all bliſſe and benediction.

Nec

*Nec non & ab inferis Resurrectionem.*

Ianſonius in his expoſition vpon this place, hath very well noted, that becauſe in the wordes aforegoing, mention is made of our Sauiours paſſion, therfore ſaith he. Chriſt wil not haue the hinder part of his mortall life to be ſeene, but paſſing, like a God ſhewed himſelf to Moyſes: that is he will not haue his death to be commemorated, vnles we alſo beleeue in his reſurrection.

*Sed & in cælos glorioſæ Aſcenſionis.*

The holie Doctors who haue expounded the Miſteries of the Maſſe, doe bring ſundrie reaſons, why in making remembrance of our Lord, we principallie doe mention his Paſſion, his Reſurrection, and his Aſcenſion. And ſome ſay, that this is done, becauſe by theſe three meanes principallie, he hath wrought and accompliſhed our Redemption. For, he died, ſay they, to deliuer vs from death. He roſe againe, to raiſe vs to liſe. And he aſcended into heauen, to glorifie vs euerlaſtinglie. His paſſion, exciteth our Charity: his Reſurrectiō ſtrengthneth our Faith: and his Aſcenſion, reioyceth our Hope. By his Paſſion he hath blotted out our ſinnes: by his Reſurrection he hath ſpoyled hell. And by his Aſcenſion he hath ſhewed vnto vs, the way to heauen.

*Offerimus præclaræ maieſtati tuæ.*

That is to God the Father: for often in the

Scripture, by the titles of omnipotency, glory, maieſtie, and the like, the perſon of the Father is vnderſtood, as Heb. 1. and in ſundrie other places.

*De tuis donis ac datis.*

The bodie and blood of Chriſt, are offeringes prepared by God for vs: yea true offeringes, but placed in heauen. Offeringes, when they are made to God: guiftes, when they are giuen in earthe to men. Yet both here and there, trulie the ſame.

*Hoſtiam.*

Firſt ſome explicating this word (Hoſt) ſay, that it is deriued *ab Oſtio*, in Engliſh, a doore: becauſe in the ould law, the Hoſtes were immolated in the porch, or entrie of the temple. The Chriſtians doe giue it the ſame denomination, becauſe that Ieſus Chriſt (Sacramentallie immolated at the Aultar) hath opened vnto them the gates of heauen, ſhut thorough the preuarication of Adam. Whence the Church at the Eleuation of the Hoſt ſingeth this verſe. *O ſalutaris Hoſtia qui cœli pandis oſtium, bella premunt hoſtilia, da robur fer auxilium.*

The Paynims and Gentils haue deriued this terme *ab Hoſte.* in Engliſh, an Enimie, becauſe being to make warre againſt their enimies, they did firſt ſacrifice, to the end that they might ouercome. And after happie ſucceſſe, they

they ordayned other ſacrifices which they called victimes, leading their enemies boũd euen to the Aultar. Wherupon Ouid compoſed the diſticque following.

*Hoſtia quæ cecidit dextra victrice vocatur.*
*hoſtibus a victis, victima nomen habet.*

And Chriſt Ieſus, being to fight againſt the enimie of mankind, offered vp his body and blood in an Hoſt, wherby he hath deliuered vs out of the bondage and ſeruitude of the diuel.

† *Puram.*

Next this hoſt is called (Pure) becauſe it is the fountaine of all puritie, cleanſing vs from al pollution by the force of its vertu: cõtrarie to thoſe of the old Teſtament, which did not cleanſe, but onlie bodilie foulenes.

*Hoſtiam † ſanctam.*

It is alſo called (Holie) becauſe it contayneth Ieſus Chriſt, the holie of holies, and the onlie fountaine of all holynes, from whom the graces of the holie Ghoſt poure downe vpon the faithfull, in vnſpeakable aboundance.

*Hoſtiam † immaculatam.*

Conceiued and borne without all ſinne, and liued in this world without all ſinne, and therfore immaculat. Conceiued of a virgin, without the helpe of a man, and therfore immaculate.

maculate'. Onlie by power diuine, and therfore immaculate.

*Panem † ſanctum.*

Where this holie Hoſt is named Bread, not that the ſubſtance of bread now any more remayneth after Conſecration, but becauſe it is inſtituted or ordayned vnder the ſame ſpecies. Adde, that in holie Scripture, the creatures are called, earth, and aſhes, becauſe they are formed of ſuch matter, Simon was ſurnamed leprouſe, of that which he had bin, and was no more &c.

And this bread is rightlie called *ſanctum* holy, becauſe it trulie ſanctifieth the receauers.

*Vitæ eternæ.*

And of eternall life, becauſe, as the goſpell ſaith, he that eateth of this bread, ſhall liue for euer, Againe of eternall life, becauſe it is no more common as it was before conſecration, but ſpirituall, celeſtiall, diuine, Angelicall, ſurpaſſing all corruptible meate, an incorruptible aliment, a foode giuing life to our ſoules, and by vertue of which, in the generall reſurrection, our bodies alſo ſhalbe made immortall.

*Et Calicem † ſalutis perpetuæ.*

The prieſt, beſides the Euchariſtical bread, offereth to God the holie Chalice, to wit, the blood of Ieſus Chriſt, contayned vnder the ſpecies of wine. The conſecration of both which,

which, is made ſeparatlie, and yet neuertheles is but one Sacrament: euen as the materiall foode of the bodie, is but one meale or banket, although it conſiſt, both in meate and in drinke.

## *Of the fiue Croſſes made at the rehearſall of the fiue wordes aforſaid.*

Becauſe the Church hath ſaid before, that ſhee was mindfull of our Lordes bleſſed paſſion, therfore preſentlie after the Eleuation of the pretious bodie and blood of Ieſus Chriſt, the prieſt maketh fiue Croſſes, in the remembrance of his fiue moſt pretious and principall woundes, to wit, two in his handes, two in his feet, and one in his ſide. The firſt three that are made vpon the Hoſt and the Chalice together, may ſignifie, that Chriſt trulie ſuffered, trulie died, and was trulie buried. And the two laſt which are made, one vpon the Hoſt, and the other, vpon the Chalice a ſunder, doe intinuate the conſequence of thoſe his bitter paines, to wit, the ſeperation and diſiunction of his holie ſoule, from his bleſſed bodie.

## *Supra quæ propitio, ac ſereno vultu, reſpicere digneris.*

Vpon the which (to witt, Bread of eternall life, and Chalice of perpetuall health) vouchſafe to looke with a mercifull and gratious countenance. Which is to be vnderſtood in

reſpect of vs, leaſt we put any impediment, which may hinder the benefits and graces, that otherwiſe we ſhould receiue of almightie God.

*Et accepta habere.*

Not of his part who is offered, who no way is, nor no way can be vnacceptable vnto thee, but of his part who is the offerer. For it can not be, that the onlie Sonne of God, in whom he is well pleaſed, and who reſteth in the boſom of his Father, ſhould not be moſt acceptable to him.

*Sicuti accepta habere dignatus es munera.*

Where it is to be noted, that we doe no wayes meane by theſe wordes, to equalize the ſacrifice of thoſe (who are immediatlie to be named) with this of ours, which is infinitlie more worthie and acceptable, then all other ſacrifices that euer were, or euer ſhall be (for they offered ſheepe and lambes, but we the Lambe of God: they creatures, and we the Creator: they the figure, we the veritie:) but the ſence is, that God would receiue as acceptable, this Sacrifice at our hands, like as he did the ſacrifices of thoſe holie Fathers, who for the ſincere deuotion of their hartes, were acceptable vnto him.

*Pueri tui iuſti Abell.*

Two titles are here giuen to Abell, the one be a childe; the other to be iuſt. 1. To be a child,

child, in holie Scripture is often taken to be harmeles, and to liue in ſimplicitie and innocencie Wherupon our Sauiour ſaid in the goſpell, Vnles you become like litle children you can not enter into the kingdome of heauen. Mat. 19.2. This title of Iuſt, is giuen vnto Abel by our Sauiour him ſelfe, ſaying. That all the blood of the iuſt which is ſhed vpon the earth may come vpon you, euen from the blood of Abell the iuſt. Mat 23. Adde, that Abell was a figure of our B. Sauiour: for the blood of Abell was ſhed by his brother Cain: and the blood of Ieſus Chriſt, by his bretheren the Iewes. Abell was a Prieſt, a Martyr, a Virgin, and the firſt Shepheard: & Chriſt was a Prieſt, a Martyr, a Virgin, and the chiefe Shepheard or Paſtor of our ſoules.

*Et Sacrificium Patriarchæ noſtri Abrahæ.*

In the ſecond place is propoſed the example of the ſacrifice of Abraham, who thorough ſingular faith and obedience, offered to God his onlie ſonne. For the patriarch Abraham, was of ſuch ſingular faith and obedience, that at the commandement of almightie God, without any maner of dout or heſitation, he had preſentlie ſacrificed his onlie Sonne, if the voice of an Angell from heauen, had not ſpeedilie preuented the execution.

*Et quod tibi obtulit ſummus ſacerdos tuus Melchiſedech.*

Melchiſedech is placed in the third place, who is here called the high prieſt of God, for two reſpects: The one, becauſe his prieſthood was preferred before that of Aaron, and for that he gaue his benediction alſo to Abraham. The other, becauſe he was the firſt that euer we reade, to haue offered ſacrifice in bread and wine, the true figure of this bleſſed Sacrament.

In the ſacrifices of theſe three holie men aforementioned, is truhe repreſented vnto vs, the conditions requiſite for all ſuch perſons, as will offer vp ſacrifice agreeable vnto God: 1. Innocencie of life, ſignified by Abel. 2. Faith and obedience ſignified by Abraham. 3. Sanctitie and religion, ſignified by Melchiſedech.

*Sanctum ſacrificium.*

The ſacrifice of Melchiſedech is called holie, not abſolutelie, nor as touching it ſelfe, but in reſpect of that of the new teſtament, the which it repreſented more expreſſlie, then did all the other oblations. And it was foretould in the law of nature, that Ieſus Chriſt ſhould be eſtabliſhed a prieſt for euer, after the order of Melchiſedech.

*Immaculatam hoſtiam.*

The ſame ſacrifice, is alſo for the ſelfe ſame reaſon

reason called, immaculat, for the which before it was called holie; to wit, becauſe it was the figure of the veritie of the ſame that was to be offered in the Church, without any maner of ſpot or blemiſh: and it may be very well, that theſe two laſt clauſes, are rather meant of the preſent ſacrifice, then of that of Melchiſedech.

### *Of the prieſts inclination: ioyning his handes: and laying them vpon the Aultar.*

*The 1. Ceremonie, and its ſignification.*

First the Prieſt herelowlie boweth, or enclineth him ſelfe towardes the Aultar: to ſignifie, how our bleſſed Lord and Sauiour giuing vp the ghoſt, enclined his head vpon his breaſt ſaying. O Father into thy handes I commend my ſpirit.

*The 2. Ceremonie, and its ſignification.*

Next he ioyneth his handes before his breaſt: to ſignifie, that humble prayers (denoted by his foreſaid inclination) are then eſpeciallie heard, when they proceed by faith from the bottom of our harte.

*The 3. Ceremonie, and its ſignification.*

And he layeth them vpon the Aultar: to ſignifie, that not euerie faith, but onlie that which worketh by loue, is acceptable to God which worke is wel vnderſtood by the hãdes.

*Supplices te rogamus omnipotens Deus.*

Together with the performance of the aforſaid ceremonies, he ioynltie pronounceth the wordes of the holie Canon, ſaying. *Supplices* &c. We humble beſeeche thee, ô omnipotent God, we hartilie pray thee, we proſtrate our ſelues before thee, we meekelie intreat thee &c. For prayer is an act of ſubiection and ſubmiſſion, as noteth Caietan vpon S. Thomas.

*Iube hæc præferri.*

But what is all this which is deſired with ſo great inſtance? Verelie this, that God by the miniſterie of his Angells which attend both vpon vs, and vpon the holie myſteries, would command the bodie of his Sonne our Lord to be carried vp before him: not according to changing of place, or locall mutation of the ſacrament, but according to his gratious acceptation of our ſeruice

*Per manus ſancti Angeli tui.*

This place Hugo de S. Victore, expoundeth to be of the Angell keeper of the prieſt. And Thomas Waldenſis (who wrote ſo learnedly againſt Wicliffe) calleth this Angell. *Angelum vernaculum ſacerdotis.* The proper or peculiar Angell of the prieſt: ſignifying hereby, that euery prieſt, as he is a prieſt, hath an Angel deputed to him by almightie God, to ayde and aſſiſt him in the diſcharge of his function.

*Iu ſublime altare tuum.*

As the Church hath a viſible Aultar belowe in earth, ſo hath ſhe an inuiſible Aultar aboue in heauen. And becauſe the Angells are ſaid to be miniſtring ſpirits, therfore we pray that by the handes of the holie Angells, the Hoſtes which we haue here vpon the Aultar in earth, may be preſented aboue vpon the Aultar in heauen. For as S. Chriſoſtom ſayth, at the time of Conſecration, there are preſent many thouſands of Angells, who enuiron the Aultar, and do honor and homage vnto our Sauiour Ieſus.

*In conſpectu diuinæ maieſtatis tuæ.*

To wit, the ſame firſt entring and going before, we alſo by meanes thereof may be admitted to follow after, and to enter in, before the ſight of the ſame maieſtie.

*Vt quotquot ex hoc Altaris participatione.*

The Church, as we ſaid before, hath a viſible Aultar here in earth, and an inuiſible Aultar aboue in heauen. And becauſe we doe participate of Chriſtes body and blood two maner of wayes, Sacramentallie and reallie, or by faith and ſpirituallie, therfore all good Chriſtians haue often recourſe to theſe two Altars, ſometimes to the one, and ſomtimes to the other. and ſo we participate of the ſame bodie and blood, both vpon the Aultar in earth,

earth, and vpon the Aultar in heauen. When we receiue our Lord from the one, we goe vp by faith vnto him: and when we receiue him from the other, he deſcendeth and cometh downe vnto vs.

### *Of the kiſſe of the Aultar.*

The prieſt at the prolation of theſe wordes doth kiſſe the Aultar: by which ceremonie is repreſented vnto vs, our reconciliation with God, made in the death of Ieſus Chriſt, by the commemoration of this Sacrifice: for a kiſſe (as before we haue ſaid) is a true repreſentation and ſigne of peace.

### *Sacro ſanctum Filij tui corpus & ſanguinem ſumpſerimus.*

To expreſſe the excellencie of the holie Communion, the body and blood of Ieſus-Chriſt therein contayned, is called, ſacroſanct, or moſt holie. Which prayer doth not only concerne the prieſt who doth celebrate, but the people alſo who doe cõmunicat by faith, and deuout aſiſtance in time Maſſe, with intention to communicat often, and at the leaſt on the times appointed by the Church.

### *† Omni benedictione cæleſti & gratia repleamur.*

The end of this preſent petition tendeth to this, that as well the prieſt communicating Sacramentallie, as alſo the people ſpiritually (by reli-

religious assistance at this holy sacrifice) may be repleniſhed with all celeſtiall benediction and grace, to carrie from this holie Communion, fruite profitable to their ſaluation.

*Per eundem Chriſtum Dominum noſtrum, Amen.*

Wherin we deſire, that God for the loue of his Sonne would both heare vs, & haue mercie on vs: as though God ſhould ſeeme litle to regard his Sonne, if he ſhould not mercifullie heare vs for his ſake. And as if the Sonne aſcend not to the Father, if our deuotions aſcend not vnto him, and be accepted of him.

*Of the three Croſſes which are made at the three wordes aforeſaid.*

By the firſt (which is made at *corpus*) is commemorated the cold and ſtiffe extenſion of the body of Ieſus Chriſt: which according to the ſaying of the prophet was ſuch, that they might denumerate all his bones. By the ſecond (which is made at *ſanguinem*) the aboundāt effuſion of his pretious blood: whēce it followed, that all the humors being quite exhauſted, his bodie was wholy parched and withered By the third (which is made at *omni benedictione*) is deſigned the fruite of his holie paſſion, from whence all benediction floweth foorth vpon vs: for which cauſe, the prieſt maketh the third benediction or Croſſe vpon him ſelfe.

CHAP.

## CHAP. L.

### Of the ſecond Memento.

*Memento etiam Domine.*

AS before Conſecration, mention was made of the liuing, for ſome in particular, but for all in generall: euen ſo after Conſecration, commemoration is made for the departed, for ſome in particular, but for all in generall, ſaying Remember alſo o Lord: to wit, remember to comfort them, remember to haue mercie vpon them, remember to deliuer them, remember to take them out of their paines, and to glorifie them.

*Famulorum famularumque tuarum.*

Where they are called his ſeruants, that is to ſay, of his familie, becauſe whilſt they liued in their bodies, they were true members of the Church (which is the familie, or houſe of God) And alſo when they died, they died in the ſame Church, and therfore are rightlie called his ſeruants, or familie.

*N. et N.*

Theſe letters, put in this place of the Canon, doe ſerue for a marke to reduce particularlie into memory, the names of thoſe, for whom the Prieſt dooth ſpeciallie pray, or celebrate Maſſe,

Maſſe, as his parents, benefactors, friendes, and others committed vnto his charge, for whom he prayeth ſecretly.

*Qui nos præceſſerunt cum ſigno fidei.*

Which ſigne of faith, is to haue bene regenerate of water and the Holie Ghoſt, and ſigned with the triumphant ſigne of the holy Croſſe, the peculiar marke or caracter of Chriſtians, whereby they are diſtinguiſhed from all Infidels. Signe of faith, to witt, for thoſe who before they departed. receaued the holie Sacraments, and were not ſeperated from the vnitie of the Catholique Church, by any note or marke of Hereſie. Signe of faith, in which wordes, as well noteth Gabriell Biell, is touched the deuotion and pietie of the departed, to wit, that when they wereliuinge, there appeared in them euident ſignes, that they were both faithfull and true beleeuers.

*Et dormiunt in ſomno pacis.*

That is, are departed in peace of conſcience without mortall ſinne, and in the friendſhip and grace of almightie God. Wherfore are ſaid to ſleepe in peace; becauſe as thoſe that doe ſleepe in peace, awake againe: ſo thoſe that are departed out of this life in peace, ſhal ariſe againe. And as thoſe which depart out of this life without the ſigne aforenamed, are trulie ſaid to die: ſo they that depart with the ſame ſigne, are not ſaid to die, but

but rather to ſleepe or to reſt, then to be dead: for they are properlie ſaid to be dead, which neuer ſhall be raiſed to the life of glorie.

*Ipſis Domine.*

To wit, to thoſe, of whom before he hath made particular commemoration: taught ſo to doe by the Church, inſtructed by the holie Ghoſt, that the ſoules departed, are ayded by the ſuffrages, prayers, almes, and other workes of pietie, and principallie by the acceptable ſacrifice of the Maſſe.

*Et omnibus in Chriſto quieſcentibus.*

After particular commemoration of his frendes and parents, he maketh his generall prayer for all the departed, wherin he aſiſteth thoſe, who haue no particular frendes to be mindfull of them. Who alſo are ſaid to reſt in Chriſt, becauſe they died in Charitie: hauing yet ſome defectes to be purged, for that ether they haue not fullie ſatisfied for their veniall ſinnes, or for the paine due to their mortall ſinnes.

*Locum refrigerij.*

By the which is vnderſtoode the kingdome of heauen, where all the Saintes doe daylie draw out of the ſpringes of the Lambe, the pleaſant and coolinge waters of euerlaſtinge comfort, after their long labours and torments, ſuſtained ether in this life, or in the

the fire of Purgatorie.

*Lucis.*

That is to ſay, ſuch a place, which needeth nether the lighte of the Sunne, nor of the Moone, nor yet of the Starres, becauſe the ſplendor of Gods preſence, doth face to face illuminate it, and the glorious Lambe of God, is their perpetuall lanterne.

*Et pacis, vt indulgeas precamur.*

In which place of light, moſt perfecte, full, ſecure, and ſempiternall peace doth raigne, where is nether faintnes, nor ſadnes: nor fraude, nor feare of foes: but one euerlaſting and ioyfull harmonie of voices: in which place of peace, our Lord him ſelfe doth dwel, who doth gard and keepe it, ſo that nothing can enter therein, which may diſturbe their peace.

*Per eundem Chriſtum Dominũ noſtrum.*

To wit, into this moſt bleſſed citie, into this place of refreſhing, of pepetuall light, and of peace, we humbly beſeech thee, that the ſoules of them that are departed, hauing their offences forgiuen them by the vertue of this Sacrifice, may be brought to repoſe and dwel for euer, thorough him whom now we offer vpp vnto thee in their behalfes, Chriſt Ieſus. Amen.

*Of the ceremonies vſed in this Memento.*

In this Memento, three Ceremonies are obſer-

obſerued. 1. The ſilent prayer of the Prieſt, with his handes ioyned together. 2. The diſioyning of them a ſunder. And 3. the conioyning of them againe together.

*The 1. Ceremonie, and its ſignification.*

At the firſt ioyning of his handes, he meditateth a while, and prayeth for his friendes departed. And by this may be vnderſtood, the deſcending of our Sauiour into Limbo Patrũ, to comfort the ſoules of his deere friendes, who had long ſate in darknes, & in the ſhaddow of death.

*The 2. Ceremonie, and its ſignification.*

At the diſioyning or ſpreading of his handes abroad, he prayeth for all the departed in generall. And by this may be vnderſtood, how our Lord in triumphant & victorious maner, ledd foorth with him out of Limbo, all that company of holy ſoules.

*The 3. Ceremonie, and its ſignification.*

At *Per Chriſtum &c* he conioyneth them againe together. And by this may be vnderſtood, that both they and we, as members of one body, ſhall one day be inſeperably vnited to our ſoueraigne head, Chriſt Ieſus.

## CHAP. LI.

### *Of the Commemoration of the Saints.*

*Nobis quoque peccatoribus.*

*The 1. Ceremonie, and its signification.*

AT the recitall of these wordes, there are two ceremonies to be obserued. The first, that the priest interrupteth his silence, which he vsed a litle before, representing therby, how the good theife reprehended his companion, saying. We receiue worthie of our doinges, but this man hath done no euill. And presently after, with contrition and sorrowe for his sinne, said to Iesus. Lord remember me when thou shalt come into thy kingdome. Luc. 23. 41.

*The 2. Ceremonie, and its signification.*

The second, that in pronouncing the wordes aforesaid, he smiteth his breast: expressing thereby that of the Centurion, and others who were present at the death of our Sauiour, who seeing what had hapned, were sore afraid, saying. Indeed this was the Sonne of God Mat. 27. 54. And the people who were present at this spectacle, departed sorrowfull, and knocking their breasts.

In saying, *Nobis quoque peccatoribus*, he knocketh his breast, because as Alexander Hales

Hales ſaith, albeit we ought at all times, from the bottom of our harts, to acknowledg our ſelues ſinners, yet that chieflie it is to be done in the time of the ſacrifice of the Maſſe, which is celebrated in the remiſſion and forgiuenes of ſinnes.

*Famulis tuis.*

In which wordes, there may ſeeme to be a certaine contrarietie, to wit, to be ſinners, and yet to be Gods ſeruants. But as becauſe of our procliuity & pronenes to ſinne, we may iuſtlie affirme our ſelues to be ſinners, ſo hauing bene contrite and confeſſed, of thoſe, wherein by frailtie we haue fallen, we are neuertheles bould and confident, to call our ſelues his humble ſeruants.

*De multitudine miſerationum tuarum ſperantibus.*

In the multitude of his mercies, not in our owne iuſtifications, doe we proſtrate our prayers before him. For holie Dauid, albeit ſo great a kinge and prophet, yet that his prayer might be heard, he grounded it only in the mercie of God, ſaying. According to thy great mercie doe thou remember me, o Lord for thy goodnes. Pſl. 2.

*Partem aliquam.*

Titlemanus expoundeth this word *partem* a part (wherin we deſire to haue ſome part of the kingdome of heauen with the B. Saintes) not

not for a peece, but for participation, for else our petition were absurd, if we should thinke that the kingdome of heauen, were deuided amongst the Saintes, by partes or peeces.

### *Et societatem.*

The learned doctor Gabriel Biel, explicating this woord, saith, that they are sayed to haue Societie, because (in that place of beatitude (to each one in particular, the goodes of all the Saintes are made common. Adde that by the name of Societie, is insinuated the singular peace, charitie, and vnitie of the B. Saintes. And Alexander Hales verie well noteth, that in the commemoration of the Saintes, made before the consecration of Christ, their prayers and suffrages are implored: but in this which is made after consecration the Societie of the Saintes is required. To signifie, that before the comming of the kingdome of Christ, we haue neede in this life of the suffrages of the Saintes, but after that the body of Christ is consecrated, that is, after this kingdome is manifested, we shall enioy their companie and societie, nor shall any longer stand in neede of their prayers or suplications.

### *Donare digneris.*

And it is said *Donare*, not *Reddere*, that is, to bestow or giue (of his bounty and liberality) not to pay or render as a thing due in rigour.

*Cum*

*Cum tuis ſanctis Apoſtolis & Martyribus.*

So oft as there is any occaſion to ſpeake or make mention of the B. Saintes, firſt the Apoſtles are named: and next the Martyrs: the one, becauſe of the ſingular dignitie of their office, wherein they excelled all others: the other, becauſe of their vnſpeakable patience in their tormēts, wherin they ſurpaſſed al others.

*Cum Ioanne.*

Amongſt the Saintes that are ſpecified in this part of the Maſſe, S. Iohn is firſt named. Some there be that ſuppoſe it to be meant of S. Iohn Baptiſt, who although he could not be named before amongſt the Apoſtles, yet may now be mētioned amōgſt the Martyrs. Others thinke it more probably, to be vnderſtood of S. Iohn the Euangeliſt, amongſt whom is Innocentius tertius, ſaying, that although S. Iohn was mentioned in the firſt commemoration, yet that he is here againe rehearced in this, becauſe Chriſt vppon the Croſſe, commended his Mother to his Diſciple, the Mother a virgin, to the Diſciple a virgin.

*Stephano.*

Next after S. Iohn, is named S. Steuen. The one excellent for the perogatiue of Apoſtleſhipp and virginitie: the other excellent for Martyrdome and virginitie. He was the very firſt that ſuffered for Ieſus Chriſt. In imitation of Chriſt, he payed for his enimies at the time of

of his paſſion. To him was eſpeciallie deputed by the Apoſtles, the charge of the deuout widdowes. In him ſhined the ſingular prayſe of ſanctitie, of whom it is ſaid. Steuen full of grace and fortitude, did great wonders & ſignes amongſt the people Of whom it is further ſaid, that all that ſate in the councell behoulding him, ſaw his face, as it were the face of an Angel. At the time of his diſputatiō with the Iewes, being full of the holie Ghoſt, looking ſtedfaſtlie vp to heauen, he ſaw the glorie of God, & Ieſus ſtāding on the right hād of God.

## *Matthia.*

S. Matthias was diuinelie elected by lot into the Apoſtleſhip, to ſupplie the ſacred number of twelue, diminiſhed by the diſloyal preuarication of Iudas: Hauing commiſſion to announce the goſpell in Aethiopia, he accompliſhed the ſame with exceeding labour. His enimies attempted to ſtone him to death, which not being able to take effect, he was in the end martyred with a chopping knife.

## *Barnaba.*

S. Barnabas was natiue of Cypres, and one of the ſeauentie two diſciples of Ieſus Chriſt. He was alſo by the ordonance of the Holie Ghoſt, ſeperated with S. Paul, for the execution of the miniſtrie wherunto he was called. He was put to death in the ſeauenth yeare of the Emperor Nero. His bones were found in

Cypres vnder a tree, hauing vpon his breſt the goſpell of S. Mathew written with his hand, as is before noted. To him and to S. Paul, is attributed to haue bin the firſt Apoſtles of the Gentils.

## *Ignatio.*

S. Ignatius was companion of the Apoſtles, diſciple of S. Iohn the Euangeliſt, and ſecond ſucceſſor of S. Peter in the Biſhoprick of Antioch; The footeman, or page of the glorious mother of God, the Virgin Marie, and hir Chaplin. Who as Dioniſius writeth of him, had nothing elſe in his mouth, but *Amor meus crucifixus eſt.* My loue is crucified. He was condemned vnder Traian the Emperour of Rome, to be deuoured with wild beaſtes. He affirmed, that if they refuſed to hurt him, as they had done other martyrs, he him ſelfe would prouoke them, ſaying that he was Chriſtes corne, and muſt be ground betwixt the teeth of the Lyons. When he was dead, the name of Ieſus was found written in his hart, in letters of gould.

## *Alexandro.*

S. Alexander was paſtor of the vniuerſall Church, the ſixt pope from S. Peeter in the ſeate of Rome. He gaue him ſelfe wholie to aduance the worſhip and ſeruice of almightie God, as his laudable inſtitutions doe verie well witnes. He added to the Canon theſe wordes

wordes *Qui pridie* &c. Hauing vertuouslie ruled the space of ten yeares in Rome, and conuerted Hernetus and Quirinus, he was there martyred together with Euentius and Theodulus his Deacons, vnder Adrian the Emperor. Whose blessed bodie lyeth in S. Sabins, vnder the high Aultar.

*Marcellino.*

S. Marcellinus was a Priest of the Church of Rome in the time of the Emperor Diocletian. He baptised Paulina the daughter of Artemiras, keeper of the prison of the city (whō S Peeter, the Exorcist, deliuered of a malignant spirit that possessed hir) together with her father and mother, family, and neighbours, who ran to see the miracle. For which he was most strangelie tormented, and in the end beheaded by the ordre of the iudge Serenus, who could nether bend nor moue him, from the holie and inuincible resolution of the obseruation of the Christian faith and religion.

*Petro.*

This S Peter was ordained an Exorcist in the church of Rome, to impose (according to the forme there obserued) his handes vppon those which were vexed with vncleane spirits, ether to cast them out, to represse them, or to appease them. Who for hauing dispossessed the keepers daughter, and assisted at the Baptisme aforesaid, performed by S. Marcellinus,

ſuffered like martyrdome with him, and vpon the ſame day. Their holie ſoules. Doretheus who beheaded them, ſaw clothed in moſt bright and ſhininge garments, ſett with moſt rich iewells, and carried vp into heauen by the handes of Angells, wherupon he alſo became a Chriſtian.

### *Felicitate.*

S. Felicitas was a noble woman of Rome, who not onlie obſcured the luſtre of all the Ladies of hir time, but alſo far ſurpaſſed them in all vertu. She was mother of ſeauen ſonnes, who endured ſundrie kindes of torments in hir ſight for the faith of Ieſus Chriſt, al which ſhe beheld with wonderfull conſtancie, and more then manlie courage, and gaue vnto them many holſome admonitions and exhortations. And a litle after ſhee hir ſelfe followed them with the ſame courage and conſtancie. For which S. Gregorie ſaith, that ſhe ſuffered eight times, 7. times in hir children, and once in hir ſelfe. She made ſuch proofe of hir immoueable & inflexible reſolution, that all were filled with aſtoniſhment and admiration. By the commandement of Publius, ruler vnder Antonius Auguſtus, ſhe was commanded to be beheaded.

### *Perpetua.*

Amongſt the perfections where with S. Perpetua was adorned, ſhe is highlie praiſed,

for

for that she alwayes stronglie resisted against the passions and prouocations of the flesh, hauing vowed to God hir chast virginitie. She suffered martyrdome in Mauritanie vnder the Emperor Seuerus, wherby she happilie arriued to heauen, where she gloriouslie shineth with a double diademe. Tertullian and S. Augustin make honorable mention of hir in their writinges.

## *Agatha.*

S. Agatha was amongst the noble virgins of hir time verie famous, both for hir vertu & beautie, and for this cause was extreamlie loued of Quintianus gouernor of Scicily, euen to the attempting of hir virginall chastitie. But shee not induring anie breach nor blot in hir honor, stronglie withstoode him. Whervpon he was so discontented, that his disordered affection was changed into a maruelous hatred, and extreme desire to reueng himselfe by all the meanes he might possible deuise. After many insupportable torments, shee was martyred, hauing first both hir breastes cut off by the commandement of the said Quintianus, ruler vnder the Emperor Decius. In the time of hir imprisonment, she was visited by S. Peter the Apostle, and healed of hir woundes. Finallie this holy Virgin receaued in hir sepulcher, a testimonie of hir sanctitie by the handes of Angells.

## Lucia.

S. Lucie was of a verie noble famil e, and from hir infancie wholy giuen to pietie. Hauing by hir prayers made at the ſepulcher of S. Agatha, obtained of God the healing of hir mother, extreemelie afflicted with a flux of blood, diſtributed by hir conſent vnto the poore, that which ſhe had aſſigned for hir mariage. Wherupon he to whom ſhe was betrothed greatlie offended, brought hir before the Iuſtice for a Chriſtian. Paſcaſius Prouoſt of the citie, not being able, by infinit horrible torments, to diuert hir from hir religion, commanded hir throate to be cut.

## Agnete.

S. Agnes was a Roman by birth, and borne of noble parents, exceeding beautifull, both of minde and bodie. The goueruors ſonne of the citie, falling greatlie in loue with hir, deſired to haue her for his wife, whom ſhe conſtantlie refuſed, ſaying that ſhe would haue none other, but Ieſus Chriſt to be hir husband. The Father of the young man, vnderſtanding that ſhe was a Chriſtian, thought by that meanes to conſtraine hir to marry with his ſonne. Which ſhe abſolutelie refuſing, he commanded hir to be led to the common brothell, or ſtewes. But God ſo prouided, that hir haire grew ſo thick and ſo longe, that it couered hir all ouer, and ſeemed to adorne

adorne hir more then hir appareil. In the ſaid brothell houſe where ſhe was put, an Angell of our Lord came vnto hir, to defend hir that ſhe ſhould not be abuſed or defiled. She was caſt in to a great fire to be burned, but the flames had no powre to touch hir chaſt bodie. At the laſt Aſpaſius cauſed hir to be beheaded. She ſuffered in the yeare 317. S. Ambroſe wrote of hir.

## *Cecilia.*

S. Cecilie was alſo of the linage of the noble citizens of Rome, in the time of the Emperor Marcus Aurelius. She was wholie deuoted to the honor of God, and to his diuine ſeruice. She was married againſt hir will to Vallerian a citizen of Rome. Whom ſhe warned in the firſt night of hir mariage, that he ſhould not touch hir, for that ſhe was committed to an Angell of God, who would preſerue hir from all pollution, and ſharplie reuenge the wronge which he ſhould doe hir. Whereunto he willinglie accorded, and was conuerted to the faith by the exhortation of S. Vrban, of whom he was baptiſed, together with one of his bretheren. Afterwards perſeuering conſtantlie in the faith, they were all three martyred by the fire and the ſwoord. S. Cecilie had hir head cut off. And being dead was foùd to haue an hayre cloth vnder hir pretious habits of goulden tiſſue.

*Anaſtaſia.*

S. Anaſtaſia, was the daughter of a noble citizen of Rome, called Pretextus. She was wonderfull charitable to the poore, amongſt whom ſhe liberally diſtributed all hir ſubſtance. Wherupon Publius hir husband, who was an Infidel, was greatlie offended, and cauſed hir ſtreightlie to be reſtrained in a moſt hideous priſon. And not being able to diuert him from hir faith, cauſed hir to be burned a liue. During hir impriſonment ſhe receiued ſundrie conſolatorie letters from S. Chriſogonus, which, together with hir anſweres, are inſerted in the eccleſiaſticall hiſtorie of Nicephorus.

*Et omnibus ſanctis tuis.*

To auoide prolixitie, the prieſt comprehendeth in generall all the Saintes, after the ſpeciall commemoration of thoſe which are expreſſed in the Canon. Alwayes inſiſting to be admitted vnto their number, and to come with them vnto euerlaſting glorie, by imitation of their vertues. And therfore proceedeth, ſaying.

*Intra quorum nos conſortium, non æſtimator meriti, ſed veniæ.*

In which wordes the Church doth not ſimplie denie God to be the eſteemer of merits, but the ſence and meaning is, that God will not barelie reward euerie godlie man ac-

cor-

cording to his merit, but of his goodnes and liberallitie, will add to him aboue his deſeruing: nor rigorouſlie puniſhe the defectes of him that ſinneth, but alwayes reward the one aboue his merit, and puniſhe the other leſſe then his desert.

*Quæſumus largitor admitte, per Chriſtum Dominum noſtrum.*

Not to be refuſed in his requeſt, he maketh and concludeth it thorough Ieſus Chriſt. For what exterior ſhew ſoeuer our workes may haue, they are not agreeable to God, but by his Sonne woorking in vs. Who hath ſo greatlie loued vs, that he would deſcend from heauen vnto earth to be our Mediator, and finallie to place vs amongſt his Saints.

*Of the ioyning of the prieſtes handes.*

In ſaying, *Per Chriſtum Dominum noſtrum.* He ioyneth his handes together. By which ceremonie vſed at the commemoration of Saints, may be vnderſtood the ſame that before was ſaid concerning the ſoules departed, to wit, that thorough the merits of Chriſt our Lord, who is our head, we hope to be ioyned with him, and his Saints, in euerlaſting glorie.

*Per quem.*

For as much as the confection of the holie Euchariſt, is attributed to Ieſus Chriſt, who is the authour of this holie inſtitution, ther-

fore the prieſt giueth thankes and prayſeth God the Father, for that by him he hath created the matter, to wit, the bread and the wine, vnder the formes whereof, he doth exhibit vnto vs, trulie and reallie, his bodie and blood in foode and nouriſhment of our ſoules.

*Hæc omnia, Domine, ſemper bona.*

To wit, all the Hoſtes, which the Church doth immolate thorough the whole worlde. Which if we conſider the ſenſible qualities, are of infinit number, but if the ſubſtance, all is one body, and all is one blood, which is dailie made preſent in this holy Sacrifice, by him, by whom as ſaith S. Iohn, all thinges were made, and without him, was made nothing that was made. Iohn. 1.

*Creas.*

Here a queſtion may be moued, why the Prieſt doth not make the ſigne of the Croſſe at the word *creas*, as well as at the other wordes following *Sanctificas, viuificas*, &c. Wherof Alexander Hales, giueth a verie ſufficient reaſon, ſaying that the ſigne of the Croſſe is a repreſentation of our Lordes paſſion: and becauſe the creation of man was no cauſe of his paſſion, but the fall of man was therby to be repayred, therfore when ſanctification, viuification, and benediction are mentioned, the ſigne of the Croſſe is made, but when creation is named, the prieſt doth not then make the

ſigne

signe of the Crosse, because the creation of man was not painefull to our Sauiour, but his redemption And S. Thomas in his exposition of the Masse saith, that this was ordayned by the admirable prouidence of almightie God, to signifie, that man had not that by nature in his creation, which since he hath obtayned by the Crosse of Christ, in his redemption.

*Sanctitficas, viuitficas, benetdicis.*

These three wordes may be cõsidered three maner of wayes. They may ether be referred to the bread and wine. Or to our Sauiour. Or to our selues. Yf you consider them as spoken of the bread and wine, then it is most easie to conceiue their sense. Dost sanctifie, to wit, according to their sacramentall causes. Viuificate, by conuerting them into thy flesh and blood. Blesse, by pouring downe and multiplying thy graces vpon them. If you refer them to Christ, then are they thus to be vnderstood, to wit, those creatures which before were but earthlie, voide of life, and of all benediction, are by the blessing of Christ, made heauenlie, liuelie, and euery way most blessed. If we applie them vnto our selues, then may they thus be taken, to wit, that this sacred Host is sanctified in respect of vs (that it may be our sanctification from all sinnes) viuificated, that it may be the life of our soules (to

quicken vs in ſpirit to newnes of life.) Bleſſed, that we may by the ſame attraine the aboundance of all ſpirituall grace and perfection.

## *Of the three Croſſes which are made at the three wordes aforeſaid.*

As touching the three Croſſes which are made in this place vpon the Hoſt and the Chalice togeather, they are made to ſignifie vnto vs, that our redemption wrought by Chriſt by the vertu of his Croſſe, was with the conſent of all the bleſſed Trinitie. Or, according to Albertus Magnus, three Croſſes are made in this place, to ſignifie that all thinges are ſanctified, viuificated, and bleſſed, by the vertu of the Croſſe and paſſion, of our Redeemer.

## *Et præſtas nobis.*

The thing which in theſe wordes, we deſire of God may be giuen vnto vs, is the pretious bodie and blood of Chriſt his Sonne, for our refection: who lying hid vnder theſe ſpecies, giueth him ſelfe to vs to eate, that ſo he may be in vs, & we in him. And Titlemanus ſaith, that this holie Hoſt is giuen vs, to our vtility and health, it is giuen vs in meate, it is giuen vs in drinke, it is giuen vs in life, it is giuen vs in nouriſhment, it is giuen vs in preſeruation, it is giuen vs in defence, it is giuen vs in remiſſion of our ſinnes, it is giuen vs for the obtayning of good thinges, it is giuen vs againſt the aſſaultes of our enimies, it is giuen

vs

vs for the subduing of our flesh, it is giuen vs in commemoration of the death of Christ, and of all his benefits.

*Per ipſum, & cum ipſo, & in ipſo.*

Then vncouering the Chalice, bowing his knee and houlding the Hoſt in his right hand, and the Chalice in his left, he maketh three Crosses, from side to side of the Chalice, saying. *Per ipſum*, as by the Mediator betwixt God and man. *Et cum ipſo*, as euery way equal with the Father. *Et in ipſo*, As consubstantiall and coeternall, both with him and the holie Ghost Againe, *per ipſum*, by whom thou hast created all thinges. *Et cum ipſo*, by whom thou gouernest all thinges created. *Et in ipſo*, in whom thou consummatest all thinges.

*Est tibi Deo patri † omnipotenti.*

Not called Father onlie by name, honor, and veneration as we cal our elders and betters fathers, but by nature and origen, so that trulie and properlie the diuine generation appertayneth vnto him.

*In vnitate ſpiritus † ſancti.*

That is to say, in the communion of the Holie Ghost, who is the knot and loue of the Father and the Sonne, in whom they communicate as in one common gift, proceeding from both.

*Omnis honor & gloria.*

Be all honor, as to our Lord, and all glorie as,

to our God. Where, in the ſame order that God the Father doth ſend his graces and bleſſinges vnto vs, which is by the meanes of Chriſt his Sonne: euen ſo in the ſame order all honor and glory returneth againe by the meanes of Chriſt vnto the Father, and that euermore in the vnitie of the holie Ghoſt.

## *Of the fiue Croſſes which are made at the fiue wordes aforeſaid.*

### *The 1. Reaſon.*

As touching thoſe three which are made with the Hoſt ouer the Chalice, at theſe wordes *Per ipſum &c.* diuers thinges may be ſignified by the ſame. Firſt they may ſignifie, the three howres, wherein our Lord and Sauiour hunge vpon the Croſſe, in moſt vnſpeakable paine aliue.

### *The 2. Reaſon.*

According to S. Thomas, theſe three Croſſes are made, to ſignifie the triple payer of Chriſt vpon the Croſſe. Firſt, Father forgiue them. Secondly. My God why haſt thou forſaken me. Thirdly, Into thy handes I commend my ſpirit.

### *The 3. Reaſon.*

The other two Croſſes, which he maketh betwixt the Chalice and his breaſte, at theſe wordes. *Per ipſum tibi Deo Patri omnipotenti* &c. doe ſignifie, the miſterie of the blood and water which

which iſſued out of the ſide of our B. Sauiour, hanging dead vpon the Croſſe, and the two Sacraments, which were inſtituted in vertue of the ſame, to wit, Baptiſme, and this B. Sacrament of the Altar. According to the teſtimonie of S. Iohn. One of the ſoldiears with a ſpeare opened his ſide, and incontinent there came foorth blood and water. Iohn 19. 34.

*The 4. Reaſon.*

At the wordes. *Omnis honor & gloria*, the Hoſt is held aboue, and the Chalice beneath, and both a litle eleuated. Which Ceremonie doth verie aptlie ſignifie the death of our Sauiour, to wit, how in his paſſion, his blood was truly ſeperated from his body, and conſequently alſo his bleſſed ſoule.

*Of other Ceremonies performed after the short eleuation.*

The Prieſt hauing performed this ſhort eleuation, layeth the Hoſt downe vppon the Corporall, couereth againe the Chalice, and then adoreth.

*The 1. Ceremonie, and its ſignification.*

Firſt, the Hoſt is laid vpon the Corporall, becauſe Ioſeph and Nichodemus, beging of Pilat the body of Ieſus, tooke it downe from the Croſſe, wrapped it in a fine ſindon, and after buried it.

*The 2. Ceremonie, and its ſignification.*

And becauſe they rouled a great ſtone be-

fore

fore the doore of the ſepulcher, therfore the Prieſt with the Palle couereth the Chalice. And becauſe thoſe holie men worſhipped, the bodie of Chriſt in the ſepulchre, at their departure, therfore the Prieſt adoreth our Lord in this holy Sacrament.

*The 3. Ceremonie, and its ſignification.*

This done the prieſt lifteth vp his voice and pronounceth on high theſe wordes ſaying. *Per omnia ſæcula ſæculorum*. And the people anſwere. *Amen*. Our Doctors here doe ſay, that this lifting vp of the voice of the prieſt, repreſenteth the ſtronge crie of our Lord and Sauiour, whē he yealded vp his ſpirit into the handes of his Father. And that the anſwere of the people, ſignifieth the lamentation and pittie of the deuout women which were preſent at this ſpectacle. In this maner Innocentius tertius interpreteth the ſame. Becauſe Ieſus (ſaith he) crying with a high voice, rendered vp his ſpirit, therfore the prieſt lifteth vp his voice ſaying. *Per omnia ſæcula ſæculorum*. And becauſe the women lamenting bewailed their Lord, all the quyre, as lamenting, doe anſwer, Amen.

CHAP.

## CHAP. LII.

### *Of the end of the ſecret part of the Canon.*

*Per omnia ſæcula ſæculorum.*

World without end.

BY the wordes them ſelues, are commonlie vnderſtood, one of theſe two thinges. Ether that all honor and glory, appertaineth to God, world without end. Or that the Sonne doth liue with the Father and the holy Ghoſt, world without end. Againe, *Per omnia ſæcula ſæculorum*, that is, thoroughout all ages of the world, for *ſeculum*, is taken for a time ſomewhat long: and ſo is called *ſeculum* of this worde *ſequor*, to follow, becauſe time followeth time.

*Oremus.* Let vs pray.

The Prieſt hauing gotten as it were, a good oportunitie, hauing now before him, the Lord & Maker, both of heauen and earth, and that according to his corporall preſence, he exhorteth all the people hartely to pray, ſaying. *Oremus.* Let vs pray.

*Præceptis ſalutaribus moniti, & diuina inſtitutione formati.*

Admoniſhed by wholſome precepts, and formed by diuine inſtitution.

And

And therfore the Prieſt ſayeth that it is by precept, and deuine inſtitution, that wee are admoniſhed to ſay this prayer, becauſe both our Lord inſtituted the ſame, and alſo commanded his Apoſtles to vſe the ſame, ſaying. Pray alwayes and be not weerie. Againe. Pray without intermiſſion. Which prayer, Chriſt him ſelfe taught his Apoſtles to ſay in the holy ſacrifice of the Maſſe, as S. Hierom witneſſeth. Hier. li. 3. contra Pelagianos.

*Audemus dicere.*

We dare to ſay.

The reaſon why we here affirme, that wee are bould to ſpeake vnto the maieſtie of God almighty, is becauſe that this ſelfe ſame prayer which we poure foorth before God, the ſelfe ſame prayer proceeded out of the mouth of God: ſo that in this prayer, we recommend our ſelues vnto God, with no other then the verie wordes of God. For as S. Gregorie well ſaieth, it were verie vnmeete, that vpon the holie Euchariſt, any prayer ſhould be recited of the ſchollars compoſing, and that ommitted of the Maſters making.

*The prayſes of the Pater Noſter.*

This prayer for many cauſes, doth very far excell all other prayers. For the authoritie of the teacher, for breuitie of wordes, for ſufficiencie of petitions, fecunditie of myſteries, vtilitie, efficacie, and neceſſitie. For the authoritie

ritie of the teacher, becauſe as we ſaid before, it proceeded out of the mouth of almightie God. For breuitie of wordes, becauſe it is eaſilie learned, and ſoone recited. For ſufficiencie of demandes, becauſe it comprehendeth the neceſſities of both liues. For fecunditie of myſteries, becauſe it contayneth innumerable ſacraments. In vtilitie, becauſe Chriſt being our aduocate, with the Father for our ſinnes, we praying vnto him, doe pronounce and vſe the verie wordes of our aduocate. In efficacie, becauſe as S. Aug. ſaith, it taketh away our veniall ſinnes. In neceſſitie, becauſe as S. Clement ſaith, all Chriſtians are bound to knowe it, and often to rehearſe and ſay it. Laſtly this prayer aunciently was held in ſo great reuerence, that it was not permitted but to ſuch as were baptiſed, nether to write, nor to pronounce the ſame.

## *Pater.* Father.

I will here ſet downe for this firſt point, a right worthie conſideration of Leo Magnus, ſayinge. Great my beloued is the gift of this ſacrament, and this gift exceedeth all giftes, that God ſhould call man his ſonne, and man name God his Father. Hence alſo S. Aug. admoniſheth the rich and noble of this world, not to wax proude, or contemne the poore & ignoble, becauſe they pronounce and ſay that together to God our Father, which they can neuer

neuer trulie ſay, vnles they acknowledge them ſelues to be bretheren.

*Noſter.* Our.

As by the word (*Pater*) we vnderſtand the grace of adoption: ſo by the word (*noſter*) we vnderſtand brotherlie vnion, For as S. Cyprian ſaith, our Lord who is the maſter of peace and vnitie, would not that when any one prayeth, he ſhould pray for him ſelfe onlie, and ſay, My Father, nor giue me my dayly bread, nor forgiue me my treſpaſſes, nor leade me not into temptation, nor deliuer me from euil: but our Father, giue vs our dailie bread, forgiue vs our treſpaſſes, leade vs not in temptation, and ſo of others.

*Qui es in cœlis.*

Which hart in heauen.

1. The prieſt in ſaying that God is in heauen, doth not incloſe or confine God with in heauen, bur endeuoreth to draw him which prayeth, vp from earth to heauen. 2. In affirming our Father to be in heauen, we are put in minde that we are ſtrangers here in earth, and far from our proper countrie and home, which is in heauen.

*Sanctificetur nomen tuum.*

Hallowed be thy name.

The name of God, hath in it ſelfe no neede of ſanctification: but becauſe here in earth it is not worthelie ſanctified as it deſerueth, and

and that by many, and euen almoſt hourlie, it is moſt ſinfullie prophaned, by exerceable blaſphemies, imprecations, deteſtations, curſinges, ſwearinges, forſwearinges and the like; therfore we pray, that the ſame may be honored, prayſed, exalted and ſanctified of all in the world.

*Adueniat regnum tuum.*

Thy Kingdome come

The kingdome of God in which he doth raigne, is the Church militant on earth, and the Church triumphant in heauen. Wherfore by thy kingdome come, is vnderſtood, kingdome to kingdome, the militant to the triumphant, that theſe two may be vnited and made one kingdome. This likewiſe doth reprehend all thoſe perſons, who would prolong this worldlie life, whereas the iuſt do hartily pray, that that kingdome of God would ſpeedelie come.

*Fiat voluntas tua.*

Thy will he done.

The will of God is taken two maner of wayes. The one, his will and decree as it is eternall. The other, the ſignes of his will, which are temporall. And theſe are fiue, to wit, precept, prohibition, permiſſion, counſail, and operation: theſe latter are not alwayes fulfilled, for which cauſe we pray daily that they may be fulfilled, ſaying. *Fiat voluntas tua,*

*tua*, to wit in all thou commandeſt, in all thou forbideſt, in all thou permitteſt, in all thou counſelleſt, in all thou workeſt.

*Sicut in cœlo & in terra.*

In earth as it is in heauen.

By heauen, is vnderſtood the heauenlie ſpirits, to wit, the Saints and Angels, For the bleſſed Angells, ſo ſoone as they conceiue the conception and minde of almighty God, doe incontinentlie, with inexplicable delight and readines, tranſport them ſelues to accompliſh the ſame. And therfore we pray that the will of almightie God may be fulfilled, *ſicut in cœlo, & in terra*. To wit, as by Angels in heauen, euen ſo by men in earth.

*Panem.* Bread.

Four ſortes of bread are neceſſarie for vs. Three whilſt we are pilgrimes in this life, and the fourth in the life and world to come. To wit, Corporall, Spirituall, Sacramentall, and Eternall. Of the firſt it is written, man liueth not by bread only. Of the ſecond, My meat is to doe the will of him that ſent me. Of the third. He that eateth this bread vnworthelie, is guiltie of the body of our Lord. Of the fourth. I am the bread of life which came downe from heauen.

*Noſtrum Quotidianum.*

Our dayly.

Our, not myne, ſaith S. Chriſoſtom. be-

cauſe

cause all whatsoeuer God giueth vs, he giueth not to vs alone, but also to others by vs; that of that which we haue receiued of God, we also giue part therof vnto the poore. Againe our bread, to wit, got by our true labours, for all that which we eate vniustlie gotten or stolen, is not ours, but other mens bread. Againe, our bread, to wit, the spirituall foode of our soules, as true Catholique doctrine, Sacraments, wholsome Ceremonies, and the like: not others, that is, the doctrin and ceremonies of Infidells or Heretiques. And this our bread is called daylie, becausе we daylie stand in neede thereof.

*Danobis.* Giue vs.

This doth Christ teach vs, that we doe not onlie pray that bread be giuen vs, that we may haue to eate, but, as S. Chrisostom saith, that what we eate, we may receiue from the hand of God. For, to haue to eate, is common both to the good, and to the bad, but to acknowledg it from the hand of God, is proper, or belongeth only vnto the good.

*Hodie.* This day.

This day, to wit, in this presеnt life, as S. Aug. expounderh the same. Which we ought to account but as one day, it is so frayle and of so litle lasting:

*Et dimitte nobis.*

And forgiue vs.

Three

Three maner of wayes we offend and treſpaſſe, whereof we craue of God forgiuenes. Againſt God. Againſt our ſelues. And againſt our neighbour. Becauſe we haue offended againſt God, we ſay, *Et dimitte* And becauſe we haue offended againſt our ſelues, we ſay, *nobis*. And becauſe we haue likewiſe offended againſt our neighbour, we ſay, *Sicut & nos dimittimus debitoribus noſtris*.

*Debita noſtra.*

Our treſpaſſes.

Our treſpaſſes are called *Debita*, *Debtes*, becauſe they make vs debtors of paine, which muſt of neceſſitie be paid, ether in this life, or in the other. Againe ſinnes or treſpaſſes are called dettes, for that ſinne, being the wealth and ſubſtance of the diuel, a man which committeth ſinne, is made a dettor to the diuell: euen as he is made a dettor, which vſeth or houldeth an other mans monie.

*Sicut & nos dimittimus debitoribus noſtris.*

As we forgiue them that treſpas againſt vs.

In this requeſt we aske to be forgiuen, vpon condition, to wit, as we forgiue others: he therfore that asketh to be forgiuen, and doth not himſelfe forgiue, requireth of God not to be forgiuen. By reaſon whereof, who ſoeuer is in hatred or malice, is more hurt, then holpen by this prayer, vnles at the very ſame preſent he haue a purpoſe to forgiue.

*Et ne nos inducas in tentationem.*

And leade vs not into tentation.

After we haue required forgiuenes of sinnes past, we demand to be preserued from those which we may commit for the time to come, which, we call by the name of temptation. Concerning which we craue of almightie God, not that we may not be led to temptation, but, that we may not be led, into it, that is, suffered to fall into it.

*Sed libera nos à malo.*

But deliuer vs from euill.

Vpon these last wordes Cardinall Bellarmin hath verie learnedlie noted, that our Lord with great wisdome teacheth vs to demaund to be deliuered from all euill, and commeth not to particulars, as to pouertie, sicknes and the like. For that oftentimes it seemeth that a thinge is good for vs, which God seeth is euil for vs: and contrariwise euell for vs, which he seeth to be good for vs. And that therfore according to the instruction of our Lord we demaund, that he vouchsafe to deliuer vs from that, which he seeth and knoweth to be euill for vs, be it prosperitie, or aduersitie, well, or woe. The Fathers of the Greeke Church, commonlie vnderstand by the name of Euill, the diuell, as S. Chrisostom, Cyrillus, Euthimius, S. Germanus, Tertulianus, and others. Yea and some great Saintes of God, neuer

would call the diuell by any other name. As amongſt others S. Catharin of Sienna.

*Amen.*

After the anſwere of the aſſiſtants, the Prieſt ſaith, Amen: which importeth a great confidence, that God will giue them their demand: euen as if, hauing obtained, he ſent thē that by the Prieſts meanes which they deſiered.

*Or more briefly, thus.*

Our Father which art in heauen, hallowed be thy name. Becauſe thou art our Father. Thy kingdome come, Becauſe thou art our Kinge. Thy will be done in earth as it is in heauen, Becauſe thou art our Spouſe. Giue vs this day our daylie bread, Becauſe thou art our Paſtor. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, Becauſe thou art our Iudge. And leade vs not into tentation, Becauſe thou art our Captaine. But deliuer vs from euill, Becauſe thou art our phiſition. Amen.

*Of the Prieſts reſuming the Patin.*

By the roundnes of the Paten, as before we ſaid, is ſignified charitie. And the hiding and couering thereof duringe the Sacrifice (wherein the miſteries of the death and paſſion of our Sauiour are repreſented) ſignifieth, the flight of the Apoſtles, who at the firſt through the great affection and charitie which they bore to their Lord and maiſter, promiſed

to

to die at his feete, rather then they would euer forsake him: yet as soone as he was in the handes of his enimies, they all forsooke him, and hid them selues.

*Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, & futuris.*

Deliuer vs. o Lord we beseech theee from all euills past, present, and to come.

The prieſt in resuming the Pa:in as aforesaid, repeateth the prayer made by the assistants at the conclusion of our Lordes prayer. Which is nether in vaine nor superfluous, because it explicateth the same more particularlie. Wherfore here there are named three sortes of euills, from the which we haue great neede to pray to be deliuered, to wit, from all euills, past, present, and to come, tempestes, souddaine and vnprouided deathes &c. All which because they are punishments due to our sinnes, we here pray to be deliuered from them.

*Et intercedente beata.*

And the blessed Marie interceding.

The Virgin Marie first is here called, Blessed, for so the woman in the gospel witnessed of hir, saying. Blessed is the wombe that bare thee and the pappes that gaue thee suck. Or blessed, to wit, in the generations both of heauen and earth. Of heauen, to whom she bare their restorer. Of earth, to whom she brought

foorth their redeemer.

*Et glorioſa.*

And glorious.

Next ſhe is ſaid to be glorious, becauſe ſhe is the ſeate of the kinge of glorie, of whom he taking fleſh, ſate in hir as in his ſeate. Or glorious, becauſe ſhe dwelleth on high, where ſhe ſitteth glorioufflie on the righte hand of hir Sonne. Or glorious, becauſe ſhe is moſt glorioufflie aſſumpted, both in ſoule and bodie, and highlie exalted far aboue all human and Angelicall vertues,

*Semper Virgine.*

Alwayes virgin.

Alwayes, to wit, before hir deliuerie. in hir deliuerie, and after hir deliuerie. A virgin, in body, in minde, in profeſſion, in obſeruation.

*Dei Genitrice Maria.*

Marie Mother of God.

This bleſſed and glorious virgin, is ſayd to be mother of the Sonne of God, wherupon it followeth, that ſhe hath one Sonne common with God; O wonderfull myſterie, he hath not a Sonne, wherof Marie is not the mother: ſhe hath not a Sonne, wherof God is not the Father.

*Cum beatis Apoſtolis tuis, Petro.*

With thy bleſſed Apoſtles Peter.

S. Peter is next named, becauſe commandement was giuen to the holy womē by the Angell,

gell, to carrie the good tidinges of our Lordes resurrection (which the priest by & by goeth about to represent vnto vs) to the Disciples, and in especial to S. Peter: He hauing neede of particular consolatiõ, because lately before he had denied his master, and had now bitterly wept and done austere pennance for the same.

### *Paulo & Andreæ.*

Paul and Andrew.

After our Lady and S. Peter, S. Paul and S. Andrew are next named for some speciall perogatiues. Gabriel Biel saith, that to obtaine the gift of peace these four, albeit recited before, are here introduced againe, because these aboue others, were most configurat to the passion of Christ, in vertu wherof peace is giuen vnto vs.

### *Et omnibus Sanctis.*

And all Saintes.

By which wordes the interceſſion of other Saintes is not ommitted, but in the commemoration of these few, and those the most eminent, the suffrages of all are required. For so are all vnited to God, and so doe all desire one thinge, that in one all are in some sort included, and in one all are neglected.

### *Why the priest signeth him selfe with the Paten.*

That the Priest signeth him selfe with the Paten, it is done, to signifie that the cheife of the priestes and pharises, signed and healed the

ſtone of the ſepulcher, ſetting ſoldiears and watchmen to keeepe the ſame.

*Da propitius pacem.*

Grant mercifully peace.

Hauing prayed for our deliuerance from euils, next we craue for perfect peace: to wit, in the remiſſion of ſinne, perfect peace in the tranquillitie of conſcience, and perfect peace in amitie with our neighbour: becauſe this perfect peace, is the holy and ſacred band of all human ſocietie.

*In diebus noſtris.*

In our dayes.

To wit, in the time of this life, according as Titlemanus expoundeth the ſame. And this we craue, after the example of king Ezechias, that we may liue in the feare of God, & obſeruation of this holy commandementes, without ſeeing the opreſſions and incomodities, which the vncertaine change of worldlie thinges, may vnexpectedly bringe vpon vs.

*Vt ope miſericordiæ tuæ adiuti.*

That ayded by the helpe of thy mercy.

That our petitions which we offer and preſent to almightie God, may take the better effect, it is moſt neceſſarie, that we haue his mercifull helpe and aſiſtance here vnto, without the which we doe confeſſe, that we cannot, as we ought, ether beginne, continue, or end, nor euer obtaine the thinge which we deſire.

*Et a peccato simus semper liberi.*

We may both be alwayes free from sinne.

The thinge wherunto we principally require the ayde of his mercie, is, to be freed frō our sinnes, becausse sinne hath this propertie, that it allwayes bringeth three euills with it. The first is, it maketh vs of free men, bond men. for as our Sauiour saith, he that committeth sinne, is the seruant of sinne. Secondlie, it alienateth vs from Gods holy grace. Thirdly, it iustly procureth his wrath against vs.

And hence it is that S. Bernard saith, that so long as in any creature there is power to sinne, it is secure in no place, nether in heauen, nor in paradise, nor in the world; For in heauen fell the Angelis, euen in Gods presence. In paradise fell Adam from the place of pleasure: in the world fell Iudas, from the schoole of our Sauiour.

*Et ab omni perturbatione securi.*

And secure from all perturbation.

Next, to be secure from the perturbations, tumultes and troubles of the world, becausse from thence proceedeth the matter of sinne, and hinderance that whē we approach to this most holy Communion, we come not in such puritie as is fit and requisite.

## Of ſundrie ceremonies performed by the prieſt in this part of the Maſſe.

### The 1. Ceremonie, and its ſignification.

Firſt he putteth the Paten vnder the Hoſt (which as we ſaid before, by its roundnes, repreſenteth Charitie.) The Hoſt therfore layed vpon the Paten to be broken and diuided; ſignifieth, that Chriſt of his loue and Charitie, expoſed his body to ſuffer death for our redemption.

### The 2. Ceremonie, and its ſignification.

Next he vncouereth the Chalice. By the Chalice, is ſignified the ſepulcher. And the vncouering of the ſame, is done to ſignifie how the Angell of our Lord remoued away the ſtone from the doore of the ſepulcher.

### The 3. Ceremonie, and its ſignification.

Afrer this, he deuideth or breaketh the Hoſt into two partes; which ſignifieth the ſeparation of the holie ſoule of our Lord and Sauiour, from his bleſſed bodie: the one deſcending into hell, and the other remayning in the Sepulcher. Wherof Innocentius tertius yealdeth another reaſon; ſaying that therfore the Prieſt breaketh the Hoſt, that in the breaking of bread we may knowe our Lord, as the two diſciples knew him in breaking of bread, to whom he appeared the day of his reſurrection as they went to Emaus.

Per

*Per eundem Dominum nostrum Iesum Christum Filium tuum.*

Thorough the same our Lord Iesus Christ thy Sonne.

In diuiding the Hoste he saith, *Per eundem Dominum nostrum* To wit, vnto whom all power is giuen both in heauen earth. *Iesum*, Sauiour, for he commeth to saue his people from their sinnes. *Christum*. Anointed aboue all his fellowes, with the oyle of gladnes. *Filium tuum*, Naturall and onlie begotten.

These wordes ended, the part of the Host which he houldeth in his right hand, he layeth vpon the Paten, and from the part in his left hand, he breaketh off another litle prticle, & so the Host is deuided into three partes.

The host thus deuided into three seuerall partes, representeth vnto vs the state of the Church in three seuerall places. The part held in the right hand (which is no more deuided but remayne h en ire) represēteth the Church triumphant, signified by the right hand, which hath passed ouer all hir troubles, and hath now no more to suffer.

The other which is holde in the left hand, and is againe deuided, doth signifie the estate of the Church militant (vnderstood by the left hand) part wherof remayneth in this life, and part in Purgatorie, both which are subiect yet to suffer.

This part held in the left hand, is next conioyned to that which lieth vpon the Paten, and was before helde in the right hand: to ſignifie, that thoſe which are in purgatorie, ſhall infallibly after a while, haue their part and fruition in glorie, and be conioyned with the Church triumphant.

The part ſubdiuided from the ſecond, held in the right hand and put into the Chalice, ſignifieth thoſe which yet remayne in this preſent life (who by doing penaunce, for their ſinnes, may obtaine mercie and remiſſion thorough the merits of Chriſt before their departure) and therfore the part which repreſenteth them, is not laid with the other, but is put into the ſacred blood contained in the Chalice.

And let it here be noted, that this third part of the holy Hoſt, is held ouer the Chalice with two fingars: to wit, with the thumbe, which is interpreted Force, and vertu: and with the ſecond, named by the Latins *Index*, interpreted diſcretion of vnderſtanding. To declare that this diuine myſterie ought to be conſidered with force of Faith, and with diſcretion of vnderſtanding.

*Qui tecum viuit & regnat in vnitate ſpiritus Sancti Deus.*

Who liueth and raigneth with thee in the vnitie of the holy Ghoſt God.

In

In the subdiuision of the second part as aforsaid, he saith. *Qui tecum vivit* (incessantly in all eternitie.) *Et regnat* (with all power and maiesty.) *In vnitate* (in essentiall identitie of the Holy Ghost.) *Spiritus Sancti Deus* (The third person the Holie Trinitie.

*Per omnia sæcula sæculorum.*

World without end.

Hauing by sundrie deuout ceremonies set before vs the death and passion of our blessed Sauiour, he beginneth now not onlie by signes, but also by wordes, to set before vs the ioy of his resurrection: for which cause he lifteth vp his voice saying. *Per omnia sæcula sæculorum.* And the people answere. *Amen.* The Priest doth therfore eleuate his voice in this place, not only to haue the consent of the people, but also to represent the gladnes which the Apostles and Disciples had, when they vnderstood the ioyfull newes of the resurrection. For as they were in great feare and sorrowe, to see their Lord and master in the handes of his enimies, and afterwards to suffer his death: so were they filled with great ioy, when they saw him restored againe to life, *Gauisi sunt Discipuli viso Domino.* The Disciples reioyced, hauing seene our Lord.

*Amen.*

The people answere by this Hebrewe word that they doe firmely & stedfastlie so beleeue.

*Pax † Domini ſit † ſemper vobiſ † cum.*

The peace of our Lord be alwayes with you.

To shew this more euidently, the Prieſt ſaluteth the people with the ſame woordes wherwith our Lord ſaluted his Apoſtles, at his reſurrection, ſaying. *Pax vobis* Now there are three ſortes of peace right neceſſarie for vs, to wit ſpirituall, temporall, and eternall: and according hereunto, the Prieſt maketh the ſigne of the Croſſe three times in pronouncing the wordes aforeſaid The ſpirituall peace, is the repoſe and tranquilitie of conſcience, which is obtained by the meanes of a virtuous and innocent life. The temporall peace is, that it would pleaſe almightie God, ſo to bleſſe vs and our labours, that we may eate our bread in peace and quietnes: that is to preſerue vs, and all ours, from warres, misfortunes, ſickneſſes, ſutes, wrongfull moleſtations, detractions, diffamations, & all other ſortes of troubles and vexations. The peace which is eternall, is the chiefe and principall of all the reſt, which ſetteth vs free from all the cares and labours of this life, and bringeth vs, from mortalitie, to immortalitie: from corruption, to incorruption: from feare, to felicitie: from vexaton to glorification: and finally, to the cleare viſion and euerlaſting fruition of God him ſelfe. He therfore of his infinit mercie, giue vnto vs, both the ſpirituall

and

and the temporall peace in this world: and peace euerlasting in the worlde to come.

*Et cum spiritu tuo.*

And with thy spirit.

The assistants for answere desire to the priest the same peace which he hath wished vnto them, to the end that being vnited by the bond of this celestiall benediction, they may mutuallie receiue the grace which they desire.

## *Of that part of the Host which is put into the Challice.*

This done, the priest putteth one litle part of the Host into the Chalice: to shew vnto vs hereby, that our Lordes body, is not without his blood, nor his blood, without his body, nether body and blood, without his holy, and liuelie soule Secondlie, to shew, that but one Sacrament is made, of the species, both of the bread and wine. Thirdlie, to shew, that as he ioyneth the bodie to the blood; so we being conioyned to the same body thorough the merits of the same blood, are purged from our sinnes: and herupon it is that he immediatlie asketh the remission of sinnes, saying. *Agnus Dei qui tollis peccata &c.*

*Hæc commixtio.*

This commixtion

This commixtion of the bodie and blood of our Lord, is not according to their true and real essences (in which sence, they are ne-

uer

uer ſeperated) but according to their exteriot, or Sacramentall formes, vnder which, the bodie and blood of Chriſt is trulie contayned. For manie thinges which appertaine to the onlie ſpecies, by the vſe of ſpeakinge, is attributed to that which is contayned vnder the ſpecies.

*Et conſecratio Corporis & Sanguinis Domini noſtri Ieſu Chriſti.*

And conſecration of the body and blood of our Lord Ieſus Chriſt.

Not that by this immiſſion, the bodie and blood of our Lord Ieſus Chriſt, is ether made holie, or conſecrated: but that the conſecration firſt made, by vertu of the ſacramentall formes, now taketh its effect in the minde of the receuer. And therfore it followeth.

*Fiat accipientibus nobis.*

Be to vs receiuing it.

To wit, vnto vs Prieſts, who receiue it ſacramentally, and to all others who receiue it reallie or ſpirituallie by the meanes of the Prieſt, who is as it were the hand and mouth of the miſticall body of Chriſt, as by which nouriſhment is drawen and imparted, to all the ſeuerall members of the bodie.

*In vitam æternam. Amen.*

Into life eternall.

To wit, by conſeruation of the ſpirituall life, here in this world, which is done by daylie augmentation of grace, wherewith our ſoule

soule is sustained, least thorough defect thereof, it decline and fall away by euill desires and hurtfull deedes, and afterwardes come vtterly to loose the euerlasting life in the world to come.

## CHAP. LIII.

### *Agnus Dei.*

### Lambe of God.

THe Priest hauing put the third part of the Host into the Chalice, as before we haue declared, next hee couereth the same, and knocking his breast, crieth twice; Lambe of God which takest away the sinnes of the world, haue mercie vppon vs. And once Lamb of God which takest away the sinnes of the world, graunt vs thy peace. And therfore Agnus Dei is said, the Chalice being couered: because Christ appeared to his Apostles the doores being shut, and gaue them powre and authoritie to remit sinnes.

As touching the woord it selfe. Agnon in Greeke, signifieth as much as gentle or meek in English. And Christ is here called a Lamb, becausse a Lambe hurteth nothing, nether man nor breast.

Againe Agnus is called *ab Agnoscendo*, becausse

cauſe amongſt a great flock and multitude by his only crie and bleating, he is acknowledged by his mother. And euen ſo Chriſt the Lambe of God, hanging vpon the Croſſe, by his voice and cry, was acknowledged by his mother.

*Qui tollis peccata mundi.*

Which takeſt away the ſinnes of the world.

Vpon which wordes Theophilactus ſaith. *Non dixit qui tollet, ſed qui tollit: quaſi ſemper hoc faciente.* He ſaith not, who will take away, but who doth take away, as daily and continuallie doing the ſame. For he did not only then take away our ſinnes (as ſaith Ludolphus) when he ſuffered, but alſo from that time vnto this preſent, he doth dailie take them away, al though he be not dailie crucified for vs.

*Miſerere nobis.*

Haue mercy on vs.

Haue mercie on vs, to wit, by taking away our ſinnes, becauſe S. Iohn (whoſe woordes theſe are) hath aſſured vs, that he is the ſame Lambe, who truly taketh away the ſinnes of the world. And Algerus ſaith, that with this faith we adore the Sacrament as a thing deuine, and we both ſpeake to it, and pray to it, as hauing life and reaſon, ſaying. Lambe of God &c. Thus he.

*Agnus Dei.*

Lambe of God.

Lambe of God, ſaith Biell, which ſuckedſt thy

thy mother in the ſtable: followedſt hir flying into Egipt: and heardedſt hir bleating, ſeeking thee in the Temple.

*Qui tollis peccata mundi.*

Which takeſt away the ſinnes of the world.

Originall, by Baptiſme. Mortall, by Pennance. And Veniall, by the vertu of this holie Euchariſt.

*Miſerere nobis.*

Haue mercie on vs.

Flying vnto thee for pardon for our ſinnes paſt. For victorie againſt temptations preſent. And for preſeruatiō from ſinnes to come. Further, beſides the former expoſition, in theſe wordes are plainly teſtified, two notable verities of Chriſt our Sauious: the one of his humanitie, the other of his diuinitie. Of his humanitie, in theſe wordes. *Agnus Dei &c.* Lambe of God, that is to ſay, ſent of God as a moſt innocent Lambe, to be offered vpp in ſacrifice for our ſaluation. Of his diuinitie, when he adeth. *Qui tollis peccata mundi,* which takeſt away the ſinnes of the world: becauſe to take away ſinne, is proper to God, and to none other.

*Agnus Dei qui tollis peccata mundi.*

Lambe of God which takeſt away the ſinnes of the world.

This Agnus Dei is ſaid or recited the third time: becauſe this Lābe of God not onlie was acknow-

acknowledged of others, but alſo him ſelfe acknowledged others, namelie, his heauenlie Father: his bleſſed mother: and alſo vs. He acknowledged his Father when he ſaid. Father into thy handes I commend my ſpirit. He acknowledged his mother, when he ſaid. Woman behould thy ſonne. And he acknowledged vs, when ſaid. Father forgiue them they knowe not what they doe. So that *Agnus Dei* thrice repeated, is as much to ſay, as. Lambe of God which didſt acknowledg thy Father, haue mercie vpon vs. Lambe of God which didſt acknowledg thy mother, haue mercie vpon vs. Lambe of God which didſt acknowledg vs, graunt vs thy peace.

## *Dona nobis pacem.*

Grant vs thy peace.

The diuell, that ould perturber of peace, did euer labour to breake and take away this triple peace, to wit, betwixt God and man: Of man in him ſelfe: and betwixt man and man. For firſt he brake the peace betwixt God and man, when he ſeduced our firſt parents to tranſgres the commandement of almightie God. Secondlie, he brake the peace of man within him ſelfe, when leauing him confounded with the ſight of his owne ſhame, he ſought for leaues to couer his nakednes. Thirdlie, he brake the peace betwixt man and man, when thorough malice he incited one brother

brother to murther the other. This triple peace therfore the prieſt prayeth for, to wit, peace betwixt God and man: peace of man within himſelfe: and peace betwixt neighbours, that is, betwixt man and man.

### *Why we aske mercie and peace for the liuing, and repoſe or reſt for the departed.*

The reaſon why we demaund mercie and peace for the liuinge, and repoſe or reſt for the departed, is to ſignifie the true and proper place of forgiuenes, to be in this worlde: as contrarie, the other worlde is the place of iuſtice and puniſhment. Againe in this world we are in continuall warre, as holie Iob ſaith. *Militia eſt vita hominis ſuper terram.* The life of man vpon earth is a warfare. And for this cauſe we iuſtlie aske for our ſelues peace, but as touching the departed, they are in peace although they are not in repoſe, for they are in peace with all theire former enimies, the world, the fleſh, and the diuell (for otherwiſe they were not in ſtate of ſaluation:) but they are not as yet in repoſe, but in paynes and torments, vntill they ſhall haue fullie ſatisfied for all their ſinnes & offences, for which they remayne indetted to almightie God: and for this cauſe we do rather wiſh thē repoſe, thē peace.

And Reſt is therfore added thrice, becauſe there is wiſhed to the ſoules departed a triple or theefould reſt. One from the affliction of paine:

paine: an other for the beatifying of the ſoule: and the third for the glorifying both of the ſoule and body.

*Domine Ieſu Chriſte.*

Lord Ieſus Chriſte.

To wit, moſt pittifull, mercifull, louing, gentle, and beninge Lord Ieſus.

*Qui dixiſti.*

who ſaidſt.

Being by thy paſſion to depart and leaue this world.

*Apoſtolis tuis.*

To thy Apoſtles.

Called by thee to the knowledg of the faith, ſent by thee to the preaching of the faith: and, who ſuffered for thee, for the confeſſion of the ſame faith

*Pacem relinquo vobis.*

I leaue you my peace

To the end that they might firmelie remayne in peace, leſt terrified and affrighted with miſeries, they might fall from the faith.

*Pacem meam do vobis.*

I giue you my peace.

Giuinge vs thy peace, and taking to thy ſelfe in ſteede thereof, all our euils. O change of incomparable charitie!

*Ne reſpicias peccata mea.*

Behold not my ſinnes.

To

To wit personall, where with I haueing offended thy maiestie, am vnworthie to obtaine at thy handes the peace of thy Church; vnworthy to offer vp thy sacred bodie to thy Father, and vnworthy to take vpon me to reconcile sinners vnto thee.

*Sed fidem ecclesiæ tuæ.*

But the faith of thy Church.

Wherein thou hast espoused hir vnto thee as thy spouse: wherin thou hast sanctified hir in the lauer of the word of life: wherin lest she should fayle, thou hast for euer confirmed hir.

*Eamque secundum voluntatem tuam.*

And according to thy will.

To wit, will most amorous, out of which thou vouchsafedst to take frayle flesh: will most pittifull, out of which thou vouchsafedst to die: will most bountifull out of which thou vouchsafest to giue thy selfe in this holy Sacrament, in meate for her loue, redemption and comfort.

*Pacificare & coadunare digneris.*

Vouchsafe to pacifie and vnite it together.

That pacified in good, preserued from euill counited in charitie, and gouerned both within and without by thee, she may be accounted worthy of the communion of so excellent a foode.

*Qui*

*Qui viuis & regnas Deus per omnia ſecula ſeculorum*

Who liueſt mightelie: and raigneſt,wiſely: God, conſubſtantiallie: world without end, ſempiternallie.

*Of the Prieſts kiſsing the pax: ſaying. Pax tecum.*

Peace be with thee.

*The 1. Reaſon.*

Innocentius tertius ſaith, that after our Lord had ſaluted his Apoſtles, he ſaid againe vnto them *Pax vobis*. Peace be vnto you,and then breathed vpon them ſaying. Receiue yee the holy Ghoſt. Which to ſignifie vnto vs, the Prieſt in the Maſſe kiſſeth the Pax (which is reuerently held vnto him by him which ſerueth at the Aultar.) And be auſe the loue of God is diffuſed in our harte by the Holie Ghoſt, which is giuen vnto vs, therfore the kiſſe of peace is diffuſed in the Church, amongſt all the faithfull.

*The 2. Reaſon.*

By this ceremonie we are admoniſhed to haue perfect loue & concord with our neighbours. And that if we haue any enimies, we endeauour to kiſſe them, as we kiſſe the Pax, to wit,to reconcile our ſelues vnto thē in ſuch coniunctiō of perfect loue, that we kiſſe them and embrace them as our deareſt frendes.

*The*

### The 3. Reason.

Againe this kisse of the Pax, serueth vs for three thinges. First, to shew that Iesus Christ hath appeased the wrath and anger of his Father towardes vs. Secondlie, that we doe all beleeue in one and the same God, and doe sweare to maintaine one Christian doctrin. Thirdlie, that we professe to loue christianlie one another, purposinge to reconcile vs to all those, who haue any way offended vs.

### The 4. Reason.

This custom certainlie first came from our Lord him selfe, for it is not probable that Iudas would euer haue bene so hardie as to kisse his master, were it not, that this was the custome of the house of our Lord, and a common thinge amongst the Apostles, to vse this signe of loue when they returned from some iornie, as well towardes their master, as one of them towardes another. The which they haue practised euer since, and exhorted other Christians to doe the like, as we may see in the last chapter of the epistle to the Romans. 1. and 2. to the Corinthians, and 1. of S. Peeter saying. Salute one another with an holie kisse.

Nether is there any of our Doctors, who haue expounded the misteries of the Masse, that affirme not this ceremonie to haue come from the Apostles, and to be founded vpon the places of scripture before alleadged The

which

which is euidentlie to be prooued out of the Liturgies of S. Iames, of S. Baſil, and of S. Chriſoſtom. Out of the 3. cap. of the Eccleſiaſtcall Hierarchie of S. Denis. Out of the 2. and 8. booke of the Apoſtolicall conſtitutions of S. Clement. Out of the 2. Apologie of Iuſtin Martyr, and manie others. Laſtlie one principall reaſon of the inſtituion of this ceremonie, was, the dignitie of this moſt holie Communion, to the which none ought to preſent him ſelfe with hatred and rancour, but firſt to be thoroughlie reconciled to his brother.

*Pax tecum.*

The prieſt in kiſſing the Pax ſaith. Peace be with thee, which by this ſigne of a kiſſe I repreſent vnto thee.

## *Why the Pax is not giuen in the Maſſe for the dead*

In a Maſſe of *Requiem*, the pax is not giuen, becauſe ſuch a Maſſe is principallie ſaid for the ſoules in Purgatorie, amongſt whom there is no diſcorde nor diſſention. But the ſame is giuen, when Maſſe is ſaid for the liuing, which oftentimes be at debate and diſcord, to the end to reconcile them to peace and concord.

*Domine.*

Lord.

Here the Prieſt hauing his eies and intent, fixed

fixed and bent towards the blessed Sacrament, speaketh vnto our Lord Christ, reallie and trulie present vnder the visible formes, saying. Lord.

*Iesu Christe.* Iesu Christ.

Sauiour of all mankinde, and anointed of the Father with the plenitude & aboundance of the Holie Ghost.

*Fili Dei viui.*

Sonne of the liuing God.

Sonne of the liuing God, naturall, consubstantiall and coeternall.

*Qui ex voluntate Patris.*

Who by the will of the Father.

Who by the will of the Father, most liberal, bountifull, and most mercifull, sending thee in the fullnes of time vnto vs for our redemption.

*Cooperante spiritu Sancto.*

The Holy Ghost cooperating.

The Holy Ghost cooperating, who as he hath with thee and the Father one essence, so both in will and worke, is vnseperable and vndeuided.

*Per mortem.*

By the death.

To wit, the most bitter, painfull, and opprobrious death of the Crosse, which thou patientlie induring, didst thereby make thy

selfe obedient to the wil of thy Father.

*Tuam.* Thy.

Thy, to wit, put in thyne owne power, becauſe thou hadſt powre to lay downe thy life. and power to take it againe,

*Mundum viuificasti.*

Haſt giuen life to the world.

Haſt giuen, ſpirituall life to the world, for thou art the true bread which cameſt downe from heauen to giue life to the world, all the whole world for one onlie ſinne, being depriued of life.

*Libera me.*

Deliuer me.

Deliuer me, (offering this ſacrifice) as alſo all other faithful people for whom it is offred, that we may be in perfect libertie from all ſinne.

*Per hoc ſacroſanctum corpus & ſanguinem tuum.*

By this thy holy body and blood.

Holie aboue all holies: holy becauſe it was made in the wombe of the moſt holie virgin, by that high artificer the holie Ghoſt: and holie, becauſe it was vnited to the holy word.

*Ab omnibus iniquitatibus meis.*

From all myne iniquities.

That is frō all my ſinnes, wherwith I haue defiled and polluted my ſoule, made after the image

image of the holie Trinitie.

*Et vniuersis malis.*

And from all euills.

To wit, ether of body or soule, present or future, and to be endured ether in this life, or in the life to come

*Et fac me*

And make me.

And make me who of my selfe am not able to doe any good deede, nor yet so much as to thinke any one good thoughte, vnlesse I be assisted and enabled by thee.

*Tuis semper inherere mandatis.*

Alwayes to cleaue to thy commandements.

Allwayes, that is to say, that at no time I transgresse thy holy commandements. Or alwayes, that is, that I obey and fulfill them al, least offending in one, I be made (as the Appostle saith) guiltie of all.

*Et a te nunquam separari permittas.*

And neuer to suffer me to be seperated from thee.

To wit, nether in this worlde by sinne, nether in the worlde to come, by that horrible sentence to be pronounced against the reprobate. Depart yee cursed into euerlasting fire.

*Qui.* Who.

Who, by thy diuine essence.

*Cum eodem Deo Patre.*

With the ſame God the Father.

Of whom all paternitie both in heauen and earth is denominated.

*Et cum Spiritu Sancto.*

And with the Holy Ghoſt.

The knot and bond of charitie, both of the Father, and the Sonne.

*Viuis.* Liueſt.

For as much as one is the life, diuinity, and eſſence, of the Father, the Sonne, and the holy Ghoſt.

*Et regnas.*

And reigneſt.

Both in heauen and in earth, as abſolute Lord ouer all the inhabitants, both in the one and in the other.

*Deus.*

God.

True, naturall, and vndeuided.

*In ſecula ſeculorum. Amen.*

World without end, Amen.

Infalliblie, immutablie, and eternallie without all end Amen.

*Perceptio corporis tui.*

The receiuing of thy body.

The receiuing of thy bodie, which verelie and trulie lyeth hid and veyled vnder this diuine and dreadfull Sacrament.

*Do-*

*Domine Iesu Christe.*

O Lord Iesu Christ.

O Lord Iesu Christ, O Lord who hast created me, O Iesu who hast redeemed me, O Christ who shalt iudge me.

*Quod ego indignus.*

Which I vnworthy.

Vnworthie, for my manifould and sundrie sinnes committed. Vnworthie, for my great defect and want of feruour and deuotion.

*Sumere præsumo.*

Presume to take.

Not confiding in myne owne iustice, but in in thy great benignitie, mercie, and bountie. Which hast promised not to quench smoking, flax, nor to breake a sunder a brused reede.

*Non mihi proueniat in iudicium & condemnationem.*

Be not to me to iudgement and condemnation.

Which the Apostle threatneth vnto all those who approache vnworthely to the same, because they discerne not our Lordes bodie: to the end that none which are dead, doe presume to take the meate of life.

*Sed pro tua pietate.*

But for thy goodnes.

By the which thorough thy onlie goodnes thou hast exalted me to the state of priest-

hood : hitherto haſt patientlie borne with my offences : and mercifullie expected my repentance.

*Proſit mihi ad tutamentum mentis.*

Let it profit me to the ſauegard of ſoule.

That ſo it preſerue me for time to come, that I neuer conſent in minde to ſinne, nor any way offend thy gratious preſence with in my ſoule.

*Et corporis.*

And body.

That nether by the way of my bodie, or gates of my ſenſes, I euer admit death into my ſoule, nor make the members of my bodie conſecrated vnto thee, weapons of ſinne to procure the death of ſoule and bodie.

*Et ad medelam percipiendam.*

And to the receiuing of cure.

*Qui viuis & regnas &c.*

Who liueſt and raigneſt.

To the receiuing of medecine, to wit, of thee, who art the true phiſitian both of ſoule and body, and onlie canſt cure the diſeaſes, both of the one and the other.

*Panem cæleſtem accipiam.*

I will receiue the celeſtiall bread.

Then hauing adored, he riſeth vp to take the healthſome Hoſt, ſaying. I will receaue &c. To wit, I a poore pilgrime in this world, will

will receaue the viaticum and food of this frayle life, in the ſtrength whereof I wil walke to the mount of God. I ſick, will receaue the celeſtiall bread which fortifieth and corroborateth the hart of man. I hungrie and ſtarued, will receaue the bread, which who ſo eateth, ſhall neuer hunger more. I diſquieted and anxious, will receaue the bread which eſtabliſheth the hart, and calmeth the ſtormes of a troubled conſcience. I feeble and lame, will receaue the bread, being inuited of that great kinge, vnto the ſupper whereunto all the feeble and lame were brought in. In all ſinfull & vncleane, wil receaue the bread which only can make cleane that which was conceiued of vncleane ſeede, and of ſtones can raiſe vp ſonnes to Abraham.

The celeſtial bread, not made of the graine of the earth, but of the virgins blood, The celeſtiall bread, which refreſheth the Angells with beatitude. The celeſtiall bread, which deſcendeth from aboue to nouriſh the hartes of his poore ones, aſpiringe and ſighinge after the celeſtiall ioyes The celeſtiall bread, which changeth the receauer, though a ſinner, into a celeſtiall creature, and a Saint.

*Et nomen Domini inuocabo.*

And will call vpon the name of our Lord.

That is, will inuoke or call the name of our Lord vpon my ſelfe and by the meanes of this

celeſtiall bread, will ſuppe with Chriſt, that he may ſhew mercie vnto me now inhabiting in heauen, as he did vnto them that ſupped with him on earth. Or I will call vpon the name of our Lord, that he may call me a ſinner vnto him, place me amongſt the number of his elect, and for euer reconcile me vnto his Father.

## *What the Prieſt doth before receiuing of the hoſt.*

This done, the Prieſt a litle inclininge his bodie, and vniting all his cogitations as much as is poſſible, doth deuoutlie recollect him ſelfe, and directeth, not onlie the corporal eies of his bodie to the outward ſpecies & formes of the Sacrament, but much more the inward eies of his faith to our Lord Ieſus Chriſt, trulie contayned vnder thoſe viſible formes: whom with all reuerence, feare, deuotion, charitie, affection of mind and ſoule, he is to receiue.

## *Domine.*

Lord.

The Prieſt therfore, being readie to receiue, and harbour within his ſoule, this ſacred Hoſt, firſt ſayth, *Domine*, Lord. Which word of it ſelfe doth clearlie ſhew, what maner of houſe it ought to be, and how it ought to be decked and adorned, wherin ſo ſacred a gueſt ought to be lodged: for a Lord, ought

to

to haue a lordlie lodging: and a noble personage, a noble habitation. For, *Talis hospis, tale hospitium*: such a Lord, such a lodging.

*Non sum dignus.*

I am not worthy.

Next considering him selfe to be a miserable creature, & an earthlie vessel of clay, he saith, I am not worthie. To wit, of myne owne preparation, knowinge that thou hast said, that when we haue done all that which is commanded vs, we should still confesse our selues vnprofitable seruants. Yea which is more, although he should burne with Seraphicall charitie, yet may he truly say he is not worthie.

*Vt intres sub tectum meum.*

That thou shouldst enter vnder my roofe.

Darkned with the obscuritie of sinnes, ruinous for defect of vertues, stirred to vnlawfull desires, subiecte to passions, repleate with illusions, proane to euill, and procliue to vice, finallie a wretched child of Adam, vterlie vnworthie of the bread of Angels.

*Sed tantum dic verbum, & sanabitur anima mea.*

But say the word only, and my soule shall be healed.

As thou saidst the worde to the sick of the palsie, willing him to take vpp his bed and walke, and he incontinentlie arose and walked.

ked. As thou ſaydſt the word to the woman ſick of the iſſue of blood, who onlie touched the hemme of thy garment, and ſhe was immediatlie healed. As thou ſaidſt the word to the faithfull Centurion, and his ſeruant was immediatelie cured.

*Corpus Domini noſtri Ieſu Chriſti.*

The body of our Lord Ieſus Chriſt.

The body of our Lord Ieſus Chriſt, offered vpon the Aultar of the Croſſe for the ſinnes of all the world in expiation. The bodie of our Lord Ieſus Chriſt, giuen vnto vs vnder this venerable Sacrament for our vinification. The body of our Lord Ieſus Chriſt, to be receiued of me for the obtayning of future glorification.

*Cuſtodiat animam meam.*

Keepe my ſoule.

Preſerue and keepe my ſoule, to wit from relapſe into ſinne, leaſt, I become contumelious againſt my Sauiour Chriſt. Keepe my ſoule, to wit, by corroborating, foſtering, and fortifying me daylie more and more in the ſpirituall life. Keepe my ſoule, to wit, at the dreadfull hower of my departure, foorth of the clawes and iawes, of the fierce, deuouring, and infernall Lions.

*In vitam æternam.*

To life eternall.

That as the breade miniſtered by the Angell

gel to the prophet Helias so fortified him, that in the force thereof he walked vp to the mountaine of God, Horeb. And as the bread which descended from heauen, brought the people of Israell thorough the desert into the land of promise: euen so, ô gratious Lord, I humblie beseeche thee, that this heauenlie bread may be my true viaticum, to lead me thorough the desert of this worlde, to that blessed and supernall countrie, promised to all those that faithfullie serue thee, Amen.

*Of the priestes receauing of the Chalice.*

As before the receiuing of the bodie of our Lord, the priest (to acknowledg his owne insufficiencie) prepared him selfe thereunto by prayer and humilitie: euen so proceeding to the receauing of the blood of our Lord, he doth againe by prayer and humiliation of him selfe, acknowledg his owne indignitie, saying.

*Quid retribuam Domino.*

What shall I rendar to our Lord.

What shall I (dust and ashes) handie worke and workmanship of my Creator; fravle, vnworthie, and vile man, the lowest and least of all his seruantes, render vnto our Lord, who if I haue but one good thought (where with to render thankes vnto him) the selfe same thought is sent of him, the selfe same thought proceedeth from him.

*Pro omnibus.*

For all.

For all thinges, whoſe number and immenſitie, doth far exceede all humane ſenſe & vnderſtanding. For as Hugo ſaieth, if thou ſhouldeſt looke into the whole world, thou ſhalt finde no kinde of thinge which doth not liue to doe thee ſeruice.

*Quæ tëtribuit mihi.*

Which he hath giuen me.

Not onlie to all in generall, but to me in particular: to me I ſay his creature, his gift of mightie and maruelous Creation; his gift of carefull and Fatherlie conſeruation: his gift of gentle and patient expectation: his gift of celeſtiall and diuine inſpiration: his gift of all giftes, his pretious bodie and blood for my refection. Neuer am I able o my Lord to come out of this dett, albeit I had as many liues to ſpend for thy ſake, as I haue ſeuerall droppes of blood within my bodie.

*Calicem ſalutaris accipiam.*

I will take the Chalice of ſaluation.

*Accipiam* I will take, being drie and thirſtie for lack of the humor of heauenly grace. I will take, being parcht and withered for want of the dew of diuine benediction. I will take, being dead and vnfruitful, for lacke of the fruites of good life. I will take, which am a ſtranger and pilgrime in this world, and

haue

haue as yet a longe and labourſome iorney, to my celeſtiall habitation.

*Calicem* The Chalice, that is the blood of Ieſus Chriſt in the Chalice, the blood which in his laſt ſupper he gaue to his Diſciples. The blood which Longinus pearcing his ſide, ran foorth aboundantlie out of his glorious breaſt. The blood, which in his glorious reſurrection (to conſerue the integritie of his nature) he moſt miraculouſlie reaſſumed. The blood which he commanded vs to take in memorie of his paſſion, ſaying. Drinke yee all of this, ſoe often as you doe this, doe it in remembrance of me.

*Saluta-ris* Of ſaluation. So called, becauſe it contayneth in it Chriſt, the author of our ſaluation Or of ſaluation, as greatlie wiſhing and deſiring our ſaluation, which none may ſay ſo trulie as our Sauiour Chriſt, becauſe neuer any ſo greatlie deſiered and ſeriouſlie ſought the ſame as he. Or of ſaluation, by reaſon of the effects, becauſe it effected our ſaluation, when ſhed on the Croſſe, it reconciled vs to God.

*Et nomen Domini inuocabo.*

And will call vpon the name of our Lord.

To the end that ſacred blood may come vpon me to my benediction, which the wicked and perfidious Iewes asked to come vpon them, to their deſtruction and damnation, ſaying:

ſaying. *Sanguis eius ſuper nos, & ſuper filios noſtros.* His blood be vpon vs, and vpon our children.

*Laudans inuocabo Dominum.*

Prayſing I will inuocate our Lord.

Prayſing him for the exhibition of ſo great a benefit, who did not onlie ſhed the ſame his pretious blood for vs, but alſo gaue the ſame in drinke vnto vs. And who but moſt vngratefull, will not laude our Lord for ſuch a benefit?

*Et ab inimicis meis ſaluus ero.*

And I ſhall be ſafe from mine enimies.

For this moſt pretious blood of Ieſus Chriſt, hath many moſt ſingular effects and operations. It giueth grace, it giueth glorie, it taketh away our ſinne, it fortifieth our frailtie, it calleth Angells to vs, and driueth the diuels from vs: and as Lyons, breathing foorth fire, ſo depart we from this table, being made terrible vnto them.

*Sanguis Domini noſtri Ieſu Chriſti.*

The blood of our Lord Ieſus Chriſt.

The blood of our Lord Ieſus Chriſt, which is the fountaine and lauer of our emundation and ſanctification. The blood of our Lord Ieſus Chriſt, which is the price of our redemption and reparation. The blood of our Lord Ieſus Chriſt, which is to the worthie receauer, the chalice of all benediction.

Cuſto-

*Custodiat animam meam*

Keepe my soule.

Keepe my soule in innocencie of life and puritie of hart, least with Iudas I crie, *Peccaui tradens sanguinem iustum.* I haue sinned betraying the innocent blood. Keepe my soule, from that smitinge and plague of our Lord, which smote al the first borne of Egipt, whose postes of their houses were not sprinkeled with the blood of the Lambe. Keepe my soule in spirituall force & vigor, that in vertu of this blood, I may vndertake to fight against diuells and infernall furies, like as the Elephant is encouraged to fight at the sight of blood.

*In vitam æternam.*

To life euerlasting.

According to the promise of our Sauiour him selfe, saying. He that eateth my flesh and drinketh my blood, hath life euerlasting, and I will raise him vp at the latter day, to wit, from a temporall death, to a perdurable, euerlasting, and eternall life.

## *Of the priestes giuing the holie Sacrament to the assistants, When any be to communicate.*

This done, the priest (as Innocentius saieth) communicateth to the people, insinuating, that Christ after his resurrection, did eate with his Disciples, as S. Luke testifieth,

fieth, ſaying. Ieſus tooke bread and brake, and reached vnto them.

And here let the Chriſtian receauer vnderſtand, that ſo much difference as there is betwixt heauen and earth, betwixt the Creator, and the creature, ſo much difference is there, betwixt this ſacred viand, and al others which euer at any time God gaue to man. For in this diuine Sacramēt, there is to drinke, there is to eate: there is wine, and there is mylke: there is bread, and there is water. Drinke for thoſe that are drie: meate for thoſe that are hungrie: wine for great ones: and mylke for litle ones: bread to fortifie, and water to refieſh. Finallie, in this diuine Sacrament, our Lord doth nouriſh vs with him ſelfe, with his own, true, and proper ſubſtance, as well diuine, as humane. What could he doe more for vs? What banquet, what feaſt, could he prouide more exquiſite, or more noble for vs?

*Quod ore ſumpſimus Domine.*

That which we haue taken with our mouth, o Lord.

Where firſt let it be noted, that the Prieſt ſpeaketh in the plurall number, ſaying. Which we haue receaued &c. ſignifying hereby, that he did not conſecrate this Sacrament onlie for him ſelfe, but for the whole myſticall bodie of Chriſt, whereof he is a part, and as it were the mouth of this body.

*Pura mente capiamus.*

Les vs receiue with a pure minde.

Free from all ſpot and pollution of ſinne, from al ſpiritual drowſines and tepidity, with full faith, loue, and feruent deuotion, to the ſtrengthning of the ſoule, and to the ſpirituall ſuſtentation of all good actions.

*Et de munere temporali.*

And of a gift temporall.

To wit, as touching the viſible formes, which of thy gentle gift, and bountifull liberallitie, we haue receaued

*Fiat nobis remedium ſempiternum.*

Let there be made vnto vs a remedy eternall.

To wit, againſt all diſeaſes both of ſoule and bodie, that in our laſt end, fortified with this viaticum, we may be brought to the true beatifying and ſempiternall ſecuritie, both of the one and the other.

*Corpus tuum Domine quod ſumpſi.*

Thy body o Lord which I haue receiued.

Vnder the ſpecies of bread, thy true body, thy naturall bodie, the ſame which was borne of the virgin Marie, laid in the manger, adored of the Sages, borne into Egipt, apprehended, whipped, crowned, and crucified of the Iewes.

*Et ſanguis quem potaui.*

And blood which I hauedrunk

Which

Which I haue drunke vnder the ſpecies of wine, thy very true and proper blood, the ſame blood which thou didſt ſhed being circumciſed, the ſame which thou didſt ſweate in the garden, the ſame which thou didſt ſhed being ſcourged, the ſame which ran out of thy handes and feete being nayled, the ſame which guſhed out of thy moſt holy ſide being peirced.

*Adhereat viſceribus meis.*

Cleaue vnto my bowells.

The bowells of our ſoule, are hir powers, ſuch are our vnderſtanding, our will &c. And here we pray that, to theſe powers of our ſoule, this pretious foode may ſo adhere, that it doe not preſentlie paſſe thorough our mindes, like as ſome liquid corporall meates paſſe thorough the ſtomack, leauing behind them no ſuccour nor nouriſhment, but ſo to cleaue, to our bowels, that it make its aboade & ſtay in our ſoules.

*Et præſta vt in me non remaneat ſcelerum macula.*

And grant that there remaine not in me, ſpotts of wickednes.

By this ſpott of wickednes, may be vnderſtood the guilt of veniall ſinne, or temporall paine remayning in the ſoule, from the which he prayeth to be releaſed, for that exiſting and remayning in the ſoule, it cannot be admitted

ted to the ioyes of the bleſſed, although it be adorned with grace and charitie.

*Quem tam pura & ſancta.*

Whom ſo pure and holy.

Pure, by reaſon that it purifieth the minde, from all impure cogitations. And holie, becauſe it is ſanctification in it ſelfe, and alſo ſanctifieth the receauer, repleniſhing him with all aboundance of grace and ſanctification.

*Refecerunt ſacramenta. Qui viuis &c.*

Sacraments, haue refreſhed.

For this holie Sacrament, refreſheth the bowells of the ſoule of the worthie receauer: it refreſheth the vnderſtanding by the illumination of knowledge: it refreſheth the will, by inflammation of loue: and it refreſheth the memorie, by excitinge it to the rememoration of the paſſion, and by leauing a certaine ſpirituall ioy and ſweetnes in the whole man.

## *Of the washing of the endes of the prieſtes fingars after receauing.*

### *The 1. Reaſon.*

After the receauing of the holie Eucharift, the prieſt waſheth the endes or tippes of his fingars: for it were moſt vnworthie, that the handes which haue handled that incorruptible body, ſhould touche a corruptible body,

body, before they were firſt dilligentlie, waſhed and cleanſed.

*The 2. Reaſon.*

The triple waſhing of the prieſtes handes, the firſt before he begin Maſſe, the ſecond after the Offertorie, and the third now after Communion, or as Innocentius ſaieth, in the begining, in the mideſt, & in the ending, doth inſinuate the clenſing of thoughtes, of words and of workes. Or the purging, of originall, mortall, and veniall ſinne. And this laſt ablution, may properlie be referred to the ablution of Baptiſme, the forme whereof Chriſt inſtituted after his reſurrection, ſaying. Going therfore teache yee all nations, baptiſing them in the name of the Father, and of the Sonne, and of the holie Ghoſt. he that beleeueth, and is baptiſed, ſhall be ſaued. Marc. 16. 16.

*Of the returne of the prieſt to the right hand of the Aultar.*

Let vs now come to the laſt point, which is of the returne of the prieſt, to the right end of the Aultar, after the Communion. This is not done for ſuperſtition, as if the prayer were better at one end, then at the other, as ſcoffing heretiques doe calumniate, but to ſignifie ſome ſpeciall myſterie comprehended in the holie Scripture, to wit, the finall conuerſion of the Iewes. This Hugo de ſancto Victore, auoucheth moſt clearlie ſaying.

His

*His completis &c.* These thinges accõplished, the priest returneth to the right end of the Aultar: signifying, that in the end of the world, Christ shal returne to the Iewes, whom now he hath reiected, vntill the fulnes of the Gentils be entred in, for then the remainder of Israell, according to the Scriptures, shall be saued. This he. li. de special. mis. obser. cap. 4.

## *Of the Anthem or post Communion.*

### *The 1. Reason.*

It is more then manifest, that the custome and vse of reciting a hymne, or Canticle in the end of the Masse, is come vnto vs, from Christ him selfe, and his Apostles: for after our Lord had communicated his bodie and blood to his Apostles, the Scripture presentlie addeth. *Et hymno dicto, exierunt in montem Oliueti.* And an hymne being said, they went foorth vnto mount Oliuet. This is most euidentlie to be seene in the Liturgie of S. Iames, wherin you shall find these four psalmes following, to haue bene songe in this part of the Masse. *Dominus regit me. Benedicam Dominо in omni tempore. Exaltabo te Deus meus rex.* And *Laudate Dominum omnes gentes.*

### *The 2. Reason.*

These Psalmes. Canticles, and Hymnes aforesaid, were songe in the primitiue Church during the time of the holie Communion, in which time the Christians did communicate.

cate verie often, yea euerie day, as diuers hiſtories doe teſtifie: For which cauſe the number of Communicants being very great, the Church retayned theſe longe Anthiemes, very agreable to the feruent deuotion of that time. But ſince the Chriſtians ceaſing to communicate euery day, and the number of communicants much decreaſing, ſo longe Canticles were not thought expedient, and therfore in place thereof, are ſaid theſe ſhort Anthiemes after the Communion. Which is the reaſon and cauſe, that moſt now at this day, doe call them by the name of the poſt-Communion.

## *The 3. Reaſon.*

Miſticallie, according to Innocentius, the Anthiem which is recited after the Communion, doth ſignifie the ioy of the Apoſtles for Chriſtes reſurrection. According as it is written ſaying. The Diſciples therfore were glad when they ſawe our Lord. And therfore, in high Maſſe, the ſame is ſounge reciprocallie, to inſinuate, that the Diſciples did mutuallie recite one to another the ioy of the Reſurrection; As S. Luc teſtifieth, that the two Diſciples to whom our Lord appeared in the way to Emaus, went back into Hieruſalem, & they found the eleuen gathered together, and thoſe that were with them, ſaying. That our Lord is riſen indeed, and hath appeared to Simon.

Luc.

Luc. 24. 34.

*Dominus vobiscum.*

Our Lord be with you.

According to some these seuerall salutations of the priest to the people, doe represent vnto vs, the seuerall apparitions of our Sauiour to his Disciples. Or the promise of our Lord made vnto them, touching the sending of the holie Ghost.

*Et cum spiritu tuo.*

And with thy spirit.

The propertie of Christian charitie is, that euerie one should be carefull, not only for him selfe, but also for his neighbour. For this cause the assistants answere the Priest, in recognissance of that which he hath done for them by his prayers, that God may be with his spirit, to guide him by the inspiration of his diuine grace whersoeuer neede is, for the execution of this his sacred function.

## *Of the last Collects.*

### *The 1. Reason.*

These prayers are made after Communion in the end of the Masse, to giue vs to vnderstand, that subsequent prayer is as necessarie for vs as precedent: because we are admonished, to pray alwayes without intermission. Luc. 18.

*The*

### The 2. Reaſon.

Of theſe Collects, or thanksgiuinges, we are admoniſhed in ſundry places of the holy ſcripture to doe the ſame, as Coloſ. 3. ſaying. All what ſoeuer you doe in word or in worke, all thinges in the name of our Lord Ieſus Chriſt, giuing thankes to God & the Father thorough him. Beſides it is moſt conforme to reaſon it ſelfe, that receiuing ſo great a benefit from God, we ſhould render due and conuenient thankes vnto him for the ſame. And what greater benefit could we poſſiblie receiue at his handes, then the moſt pretious bodie and blood of our Sauiour Ieſus, for the health and nouriſhment of our ſoules and bodies?

### The 3. Reaſon.

Miſticallie the Collects ſignifie, how the Apoſtles and Diſciples, after the Aſcenſion of our Lord, perſeuered in prayer. As alſo the prayers of Ieſus Chriſt our head, who maketh dailie interceſſion vnto his Father for vs.

### *Dominus vobiſcum.*

Our Lord be with you.

The Collects being ended, the prieſt ſaluteth the people the ſecond time, ſaying. Our Lord be with you. As if he ſhould ſay. The time to let you depart is now at hand: but albeit you depart from the temple of our Lord, yet depart not away from our Lord, but ſo leade your liues that his holie grace neuer de-

part

part away from your soules. And the people make answere saying.

*Et cum spiritu tuo.*

And with thy spirit.

And with thy spirit, praying, that in all wayes wherin the Priest wisheth our Lord to be with them, in the same sorte our Lord may also euer be, and abide with him.

## *Of Ite Missa est.*

Depart, Masse is ended.

This was ordayned to be said, to let the people knowe that the Masse was ended, and so to giue them leaue to goe away: because they are, not to depart till Masse be ended, and vntill they haue receaued the priestes benediction

The word *Missa* is in this place diuersly expounded by our learned Doctors. Some consider it adiectiuelie, and vnderstand for the Substantiue, *Hostia aut oblatio*, and so they interpret it thus, *Ite Missa est, scilicet, Hostia aut oblatio.* Goe, or depart, the Host, or oblation is sent for you, that is to say, is presented or offered vp to God in your behalfes.

Others consider it substantiuelie, somtimes referring it to the mysterie which hath bene celebrated: and somtimes to the people who haue assisted at the same. When it is referred to the misterie, the sense is. *Ite Missa est dicta aut peracta*, Depart yee, Masse is said

or ended: which expoſition in the opinion of many is the moſt proper, and moſt familiar. If one would referre it to the people, *Miſſa*, importeth as much as *miſsio*, and *miſsio*, as much as *dimiſsio*, that is to ſay, to let depart, to diſmiſſe, or ſend away the people, and ſo the ſenſe according to this interpretation is. Goe your wayes, licence or permiſſion is giuen you to depart. For as by this world Miſſa Maſſe, they vnderſtand commonlie and properlie, the great and diuine myſterie of all Chriſtians: ſo when it is ſaid vnto them *Ite Miſſa eſt*, they vnderſtand preſently that Maſſe is ended, and that leaue is granted them to with draw them ſelues.

Innocentius the third ſaieth, that this Sacrifice, that is the holie Hoſt, is called *Miſſa*, *quaſi tranſmiſſa*, as ſent betwixt. Firſt from the Father to vs, that it may be with vs. And then to the Father from vs, that it may intercede with the Father for vs. By the Father to vs, by his Incarnation: from vs to the Father, by his paſſion. In the Sacrament by the Father to vs by ſanctification: and by vs againe to the Father by oblation.

## *Of the laſt benediction.*

This done, the Prieſt kiſſeth the Aultar, and then with his handes eleuated, geueth the laſt benediction vnto the people: ſignifying that laſt benediction, which Chriſt, Aſcending

ding, gaue vnto his Disciples: for as S. Luke sayeth. He brought them foorth abroade into Bethanie, and lifting vp his handes he blessed them. And it came to passe, whiles he blessed them, he departed from them, and was carried into heauen. And for this cause (in a highe, or solemne Masse) after the last salutation which the priest maketh vnto the people, the Deacon, with a highe voice, pronounceth *Ite missa est*, depart, it is sent, or, ascended, for you. And the people presentlie with gratulation, doe answere sayinge, *Deo gratias*, giuing thankes to God, and imitating herein the Apostles of our Lord, who as the same S. Luke saieth, adoring, went back into Hierusalem with great ioy, and they were alwayes in the temple praysing and blessing God.

It may likewise signifie the mission of the Holie Ghost, which our Lord sent downe from heauen vpon his Apostles; accordingly as he had promised them, saying. You shall receaue the vertu of the Holie Ghost coming vpon you.

S. Aug. maketh mention of this benediction, and houldeth, that the priest by the same offereth the people vnto God, and leaueth them to him in protection. In the ecclesiasticall historie of Ruffinus is recited, that it was made with the hande, and he further saieth that him selfe was blessed in this maner by the Heremites of Egipt,

Finallie, *Ite Missa est.* is sayd vpon solemne and festiuall dayes, and that in signe of spirituall ioy and iubilation.

*Benedicamus Domino*, vpon the weeke daies, and dayes of fast, in the which the songes of ioy doe cease in the Church, and is to admonish vs, that we ought to begin all our actions in him, and to finish them thorough him.

The office ordayned for those which are dead in the faith of Iesus Christ, endeth by this prayer *Requiescant in pace*, to obtaine vnto them rest and repose

To the two first, the assistants answere *Deo gratias* In thanksgiuing for the accomplishment of the holie mysteries of the Masse, to the end that they may not be blamed of ingratitude, as were the nine Lepers mentioned in S. Luke, who returned not thankes, nor magnified Iesus Christ, for the recouery of their health, and healing.

To the prayer made by the priest for the remedie of the soules departed, answere is made Amen; which is as much to say. Be it so as hath bene requested, and our Lord vouchsafe to giue them euerlastinge repose (as he hath promised them) in Abrahams bosome.

## *Of the Gospell of S. Iohn.*

This gospell all Christian people haue euermore held in wonderfull reuerence; for it hath bene accustomed to be reade vnto them,

them, not onlie in the end of the Maſſe, but alſo after the ſicke hath receaued the B. Sacrament, and the Extreme vnction, when children are Baptiſed, and when women are churched: the which goſpell, the very Panims them ſelues haue much admired, for as S. Aug. teſtifieth, a certaine philoſopher, and Platonick, haueing read the ſame, was in ſo great admiration therof, that he ſaid it was worthie to be written in letters of gould, and to be placed by Chriſtians in all their Churches in the moſt eminent places.

Finallie, the prayſes of this goſpell can neuer be ſufficientlie expreſſed, and eſpeciallie where it is ſaid. *Et verbum caro factum eſt & habitauit in nobis*. For reuerence wherof as we dailie ſee, the prieſt falleth downe on his knees, at the pronunciation of the ſaid wordes. I will briefle recite certaine examples concerning the efficacie of the ſame. In Aquitania there were two poſeſſed of the diuell, both beggars; and the one perceauing that more was giuen to his fellow then to him, he ſaid in ſecret to a prieſt. If thou wilt doe what I ſhall tell thee, to wit, that thou wilt reade in my fellowes eare, the goſpell, *In principio erat verbum*, (but yet ſo as I heare not the ſame) knowe for certaine the diuell ſhall be driuen out of him. But the prieſt vnderſtanding the craft of the diuell, pronounced the ſaid goſpell out a low de

lowde. And when he said *Et verbum caro factum est &c.* presently the euill spirits flew from them, and both were dispossessed and deliuered of the diuell.

It is also declared, that the diuell him selfe said vnto a certaine holie man, that there was a certaine worde of the gospell, verie dreadfull to the diuels. Who asking what that word was, the diuell would not tell. When the holie man had recited diuers authorities, the diuell answered to euery one, that it was not that. At the last being asked if it were that, *Verbum caro factum est* He answered not, but with fearfull cryinge foorthwith vanished.

For conclusion (gentle Reader) I will close vp this discourse with the wordes of a godlie writer, and not with myne owne, saying. Let no man suppose, hauing heard in this exposition, that this Sacrifice is sufficiently explicated, lest perhaps in extollinge the worke of man, he doe extenuate so diuine a Sacrament. For in this diuine office there are so many mysteries inuolued, that no man, vnles diuinelie inspired, is able or sufficient to explicate the same. I therfore herein, haue done diligentlie what I could, not sufficientlie what I would. The onlie recompense which for this labour I looke for from men, is, that they would vouchsafe before the mercifull iudge (who best

best knowes with what intention of hart I wrote this treatise) to shed foorth their deuout prayers vnto him for my sinnes. Beseeching him, that if it profit not many, yet it may profit some, or at the least me alone, though neuer so litle. Make this petition for me, and I shall hould my selfe aboundantly paid for my paynes.

FINIS.

APPROBATIONES.

Perlecto hoc libro cuius titulus est *A Deuout exposition of the holy Masse*, à Domino Ioanne Heigham cõposito, nihil in eo reperio, quod fidei aut bonis moribus contradicat, quin potius multa notaui quæ ad consolationem & deuotionem Catholicorum excitandam conducere possunt.

*IOANNES NORTONVS*
*S. Theol. Doctor.*

Continet hic liber deuotam explicationem ceremoniarum & mysteriorum sacrosanctæ Missæ, ad fidelis populi eruditionem, vt sacrificio piè assistere discant: nec sese intromisit author in materias sublimes aut quęstiones controuersas, sed omnino deuotionem & affectus inflammationem spectauit: quod ita fecit, vt nihil dissonum rectæ fidei aut sanis moribus, sed omnia solida & pia & proficua pijs mentibus collegerit. Ita lecto libello testor

*F. Leander de S. Martino*
*Benedictinus Sacræ*
*Theol. Lycentiatus.*

Horum testimonio subscripsi, & eundem librum vtiliter excudi posse censui. Actum Duaci 15. Iulij 1612.

GEORGIVS COLVENERIVS
*S. Theol. Doctor & Professor, & in Academia Duacena librorum Censor.*